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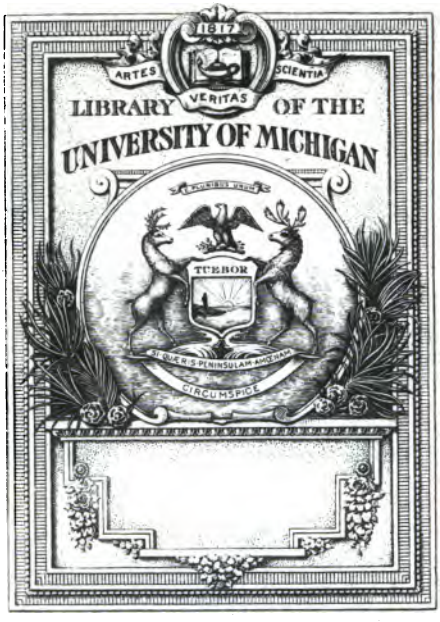

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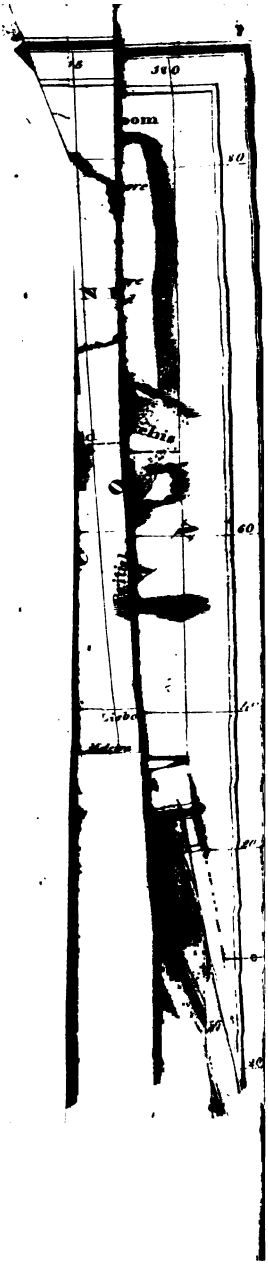
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THE

MISSIONARY GAZETTEER,

COMPRISING

A VIEW OF THE INHABITANTS,

AND

A GEOGRAPHICAL DESCRIPTION

OF THE COUNTRIES AND PLACES, WHERE PROTESTANT MISSIONARIES HAVE LABORED;

ALPHABETICALLY ARRANGED, AND SO CONSTRUCTED AS TO GIVE A PARTICULAR AND GENERAL

HISTORY OF MISSIONS

Throughout the World;

WITH

AN APPENDIX,

CONTAINING AN

ALPHABETICAL LIST OF MISSIONARIES,

THEIR STATIONS, THE TIME OF ENTERING, REMOVAL, OR DECEASE.

BY WALTER CHAPIN,
Pastor of the Church in Woodstock, Vermont.

WOODSTOCK:
PRINTED BY DAVID WATSON.
1825.

District of Vermont—to wit:

BE IT REMEMBERED, that on the fourth day of April, in the forty-ninth year of the Independence of the United States of America, the Rev. WALTER CHAPIN, of the said District, hath deposited in this office, the title of a book, the right whereof he claims as author and proprietor, in the words following, to wit: "The Missionary Gazetteer, comprising a view of the inhabitants, and a geographical description of the countries and places where Protestant Missionaries have labored; alphabetically arranged, and so constructed as to give a particular and general history of Missions throughout the world; with an Appendix, containing an Alphabetical List of Missionaries, their stations, the time of entering, removal or decease. By WALTER CHAPIN, Pastor of the Church in Woodstock, Vermont."

In conformity to the act of the Congress of the United States, entitled, "an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned."

JESSE GOVE,
Clerk of the District of Vermont.

A true copy of record, examined and sealed by me,
J. GOVE, *Clerk.*

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PREFACE.

THE *design* of this Gazetteer is to furnish a reference-book on the subject of Missions—to present the vast field to be occupied, and the land already possessed. If the reader wish to take a view of the moral condition of the MILLIONS in heathen lands, whose wretched ignorance and abominable superstitions call loudly for Christian sympathy, he may take a partial view by consulting such general articles as *Africa*, *Burmah*, *Ceylon*, *China*, *Hindostan*, *Jews*, *North American Indians*, *Palestine*, *Persia*, *Siberia*, *South America*, *Tartary*, *Thibet*, *Turkey*, and the like; and if he sigh over these vast regions of gross moral darkness, where the prince of the power of the air holds the *hundreds of millions* of his subjects in cruel bondage, by consulting those names in their alphabetical place, which are printed in *italic letters*, at the end of each general article, he will be pointed to the day-star, arising in their hearts, to the places where the standard of the cross is erected by the Christian Soldier, and liberty proclaimed to the captives.

At each station is given a geographical description of the place, its relative situation, and the commencement and progress of the Mission. Under the head, *Mission*, will usually be found the initials of the Society which supports the Mission. These initials and other abbreviations are explained at page 7. The date following the initials signifies the time when the Mission was commenced. The names of Missionaries which follow the dates, are the names of the present

incumbents. If the name of a Missionary occur to the mind, without a recollection of the station, or stations he has occupied, by recurring to his name in the Alphabetical List of Missionaries, in the Appendix, the places may be found: as for instance, against the name, *Brainerd, David*, the stations occupied by that devoted Missionary may be found, and thus the history of his labors may be traced; and so of others who have been located. If the state and progress of Missions in any country be sought, the reader has the means of taking a particular view of the whole; by turning to the articles referred to at the close of each general one. For instance, the references at the close of the article, *Hindostan*, will bring to the notice of the reader, if pursued, upward of 200 places in that country, where Protestant Missionaries have been stationed, or where they have taken efficient measures to introduce the Gospel. If a particular station be sought, it will be found in its alphabetical place, as in a Dictionary.—The original and principal design of the work, however, is to supply that deficiency, which every reader of Missionary intelligence must have felt from an indistinct view of the situation of places, the character and number of inhabitants, when the Mission was commenced, and what have been the trials and success of the Missionaries, together with a great variety of circumstances, which the inquisitive reader must be gratified to know.

The *utility* of such a work, the first of the kind ever presented to the public, must, it is thought, be obvious to every one. A vague notion of any subject produces little or no lasting impression. Comparatively little interest will be excited on the subject of missions without distinct views of the relative situation of countries and places, where Missionaries have labored, the state of the heathen, the progress made in introducing the Gospel and the prospect of future success. Intelligence, on these subjects and others connected with them, has been extensively circulated, within a few years, and has produced an astonishing effect in awaking a spirit of

Missions in the Christian public; but these facts are scattered over the religious publications of the day, and, in a short time, must be measurably forgotten, and cease to exert their proper influence without a book of reference. It is true beyond debate, that the zeal of Christians, on the subject of Foreign Missions, will be proportioned to their acquaintance with the wretched state of the heathen and the practicability of communicating to them the blessings of the Gospel; and that opposition to this cause must originate in ignorance, prejudice, covetousness, or enmity to the Gospel.

The *means* employed in compiling this manual have been the best that the nature of the case admitted. The Author has procured the most authentic sources of information, such as the annual Reports of the different Missionary Societies in Europe and America, and the periodical publications of each important Society, together with several histories of Missions. Many of these documents have been generously supplied from the Missionary Rooms of the American Board. Beside devoting all his leisure, for about three years, the Author has occasionally employed Assistants to forward and perfect the work. That no important place, or fact should escape notice, which may be found in the most important religious Magazines and Papers, which have been issued, since about the commencement of the present century; a very large portion of such publications were read, and references made to the volume and page under each article to be inserted in the Gazetteer, as a preparatory step. For nearly two years, most of the time of an intelligent female Assistant was devoted to these preparatory measures, and in preparing the Alphabetical list of Missionaries. The reader may form some idea of the labor of this part of the work, when informed that the number of references to different documents under the article BOMBAY was 97—CEYLON, 107—MADRAS, 109—CALCUTTA, 125, and others in proportion to their notoriety. The labor of compiling a book of this size from such a scattered mass of materials must be obviously great. The research has

been so extensive and faithful, the Author feels a high degree of confidence, that very few places have been omitted, which are noticed in the different histories of Missions and religious publications as the field of Missionary labors in any part of the globe; and it is believed very few will be found in the current publications, which are not noticed in the Gazetteer. It was commenced with the desire that it might be the means of exciting Christians to make greater sacrifices to promote the cause of Missions among the heathen, and of inspiring Missionaries with new zeal in their self-denying and arduous labors. It is now offered to the public with the hope, that He, to whom the heathen are given as an inheritance, will make it subservient to the accomplishment of his universal reign.

Woodstock, April 18, 1825.

EXPLANATION OF ABBREVIATIONS.

S. prop. G. F. P. Society for propagating the Gospel in Foreign Parts. [England.]

S. prom. C. K. Society for promoting Christian Knowledge. [England.]

W. M. S. Wesleyan Methodist Missionary Society. [England.]

B. M. S. Baptist Missionary Society. [England.]

L. M. S. London Missionary Society. [England.]

C. M. S. Church Missionary Society. [England.]

U. B. United Brethren.

D. M. C. Danish Mission College. [Denmark.]

S. M. S. Scottish Missionary Society. [Scotland.]

N. M. S. Netherlands Missionary Society. [Netherlands.]

L. J. S. London Jew's Society. [England.]

B. J. S. Berlin Jew's Society. [Prussia.]

B. F. B. S. British and Foreign Bible Society. [England.]

B. F. S. S. British and Foreign School Society. [England.]

N. E. S. National Education Society. [England.]

G. M. S. German Missionary Society. [Germany.]

E. J. S. Edinburgh Jew's Society. [Scotland.]

R. B. S. Russian Bible Society. [Russia.]

S. A. M. S. South African Missionary Society. [South Africa.]

A. B. C. F. M. American Board of Commissioners for Foreign Missions. [United States.]

A. B. B. F. M. American Baptist Board for Foreign Missions. [United States.] Sometimes the A. is omitted, when the same Society is intended.

U. F. M. S. United Foreign Missionary Society. [United States.]

D. F. M. S. P. E. C. Domestic and Foreign Missionary Society of the Protestant Episcopal Church. [United States.]

P. E. M. S. Protestant Episcopal Missionary Society. [United States.]

M. Missionary.

Ms. Missionaries.

As. Assistant, or Assistants.

Pr. Printer.

Sm. Schoolmaster.

Sms. Schoolmasters.

T. Teacher.

Ts. Teachers.

Far. Farmer.

Sup't. Superintendent.

N. S. Wales. New South Wales.
Hind. Hindostan.
N. North, and sometimes Native.
S. South.
E. East.
W. West.
Pop. Population.
Isl. Island.
W. I. West Indies.
N. A. North America.
U. S. United States.
Co. County.

MISSIONARY GAZETTEER.

ABACO, one of the Bahama Islands; 60 miles long and 10 broad. W. lon. 77°. N. lat. 26°.

Mission; W. M. S. 1788.—*Wm. Wilson, M.*—The moral condition of the inhabitants is greatly improved. Members in society, 90, beside two promising schools in this circuit of about 80 scholars, at Great Harbour and Green Turtle Bay.—See *Bahamas.*

ABUROW, or *Aboru*, a village in the island of Karuko, where Mr. Kam occasionally visits and instructs the people. Here a native schoolmaster, *Nicholas Kirininno*, on the 18th day of January, 1822, collected together the inhabitants, and persuaded them to abandon idolatry, to which they and their forefathers had been accustomed, and demolish their idols. The same was done at five different villages in the same island.

ACCHA PARUMBA, a village of Syrian Christians in the vicinity of Cotym. The Missionaries at Cotym established a small school here, in 1821, under a native teacher.—See *Syrian Christians.*

ACCRA, or *Acra*, the principal settlement in the district of Acra, on the Gold Coast, W. Africa. E. lon. 1° 29′. N. lat. 5° 40′.

In the early part of 1822, here was a flourishing school, patronized by the African Institution, under two instructers, consisting of 52 boys, many of whom had made very pleasing progress in writing, grammar and arithmetic. The teachers performed divine service in the hall every Sabbath. The progress of civilization and morality is very pleasing.

ACKOON, a settlement in the island of Ceram. Mr. Kam of Amboyna fixed a native schoolmaster here, about 1819, whom he had instructed for about 3 years.

ADANJORE, or *Adanjour*, a village in Hindostan, 17 miles from Tanjore. E. lon. 79°. N. lat. 10°. In 1802, the Missionaries at Tanjore, under the Soc. for promoting Chr. Knowl. had labored here with success and stationed a Catechist; 9 families had received baptism, and, being assisted by several Christian families in the vicinity, erected a house for public worship.

AFRICA, a large peninsula connected with Asia by the isthmus of Suez, is bounded

N. by the Mediterranean, which separates it from Europe; E. by the same isthmus, the Red Sea and the Indian Ocean, which divides it from Asia; S. by the Southern Ocean, and W. by the Atlantic. It extends from about the 37th° N. to the 35th° S. lat. nearly 5,000 miles; and from Cape Verd 17° 33′ W. to near the straits of Babelmandel, 51° 20′ E. lon. above 4,000 miles. Population, variously estimated at. from 100,000,000, to 150,000,000, and may be included under the twofold distinction of Africans and Arabs, or Whites and Blacks. The degeneracy of their moral character is almost without a parallel. The religion of the natives has been the grossest kind of idolatry, blended with the magical and superstitious rites of the Egyptians. In many parts are relics of Judaism and Christianity, introduced at an early day, which have continued in various districts, in different forms and amid great dissensions and corruptions. Little is known concerning the interior parts, except that the people remain in the gross darkness of paganism. The most prevalent religion in Africa, except paganism, is that of Mohamed. Within 20 years, very laudable and successful attempts have been made to introduce the blessings of civilization and Christianity in the southern and western parts.—See *South Africa and Western Africa*.

African *Islands* lie bordering upon Africa, in the Indian and Atlantic Oceans. Missionaries have labored in the following, *Goree*, *Isles de Los*, *Johanna*, *Madagascar* and *Mauritius*;—which see.

Africaner's Kaarl, called at different times, *Peace Mountain* and *Jerusalem*, a settlement in Great Namaqualand, S. Africa, a little north of the Orange River, 550 miles north of Cape Town; the residence of the chief Africaner, till his recent death, who, previous to his conversion in 1816, persecuted the Missionaries, and involved the country in confusion and distress by his horrid depredations and robberies.

Mission; L. M. S.—Mr. *E, Ebner* commenced his labors here in 1815, under very favorable auspices, the chief and two of his sons being among the first converts. He found the people in the most degraded state of heathenism, the dupes of ignorance and vice, and much addicted to rapine and murder; but, by the influence of the gospel, these vile passions were soon hushed, so that the place was very appropriately called Peace Mountain. In 1817, Mr. Ebner had baptized about 40 converts and their children, and about 400 attended public worship. A school was prosperous. Mr. Robert Moffat joined Mr. E. in the early part of 1818, and they both left the station to the care of *Africaner* before the close of the

year, who efficiently supplied the place of the Missionaries by regularly meeting with the people on the Sabbath and expounding to them the Scriptures. The Brit. and For. Bible Society forwarded 100 Bibles and 100 Testaments to this Station in the Dutch language, which were usefully distributed. Civilization has kept pace with the spread of gospel light.

AGATESURAM, a village in S. Travancore, Hind. near Cape Comorin. E. long. 77° 30′. N. lat. 8°.

The Missionaries at Nagracoil have procured the erection of a house for worship; here several have renounced idolatry and been baptized.

AGIMEER, *Ajmeer*, or *Rajpoothana*, an extensive province in the interior of Hindostan.

AGIMEER, the capital city of the above province, is situated in a pleasant valley, and on all sides surrounded by mountains. Circumference, 6 miles. It is guarded by walls, towers and a strong fortress, and is lately added to the British territory. E. long. 75° 20′. N. lat. 26° 24′.

The prejudices and superstitions of the people are very strong and inveterate, which may be conceived from the following circumstance. Here is the tomb of a Mohamedan saint, who flourished about 600 years since, reputed one of the greatest that ever appeared in Hindostan, whom Hindoos and Mussulmans worship, and swear by his name. The number of priests, who subsist on the contributions paid at the tomb by devotees from all regions, exceeds 1,100. What is one Missionary of the cross among so many?

Mission; B. M. S. 1819.—*Jabez Carey, M.* Here Mr. C. found an extensive field for usefulness, and engaged in establishing schools in order to introduce the gospel. The Marquis of Hastings suggested the enterprise, and made two grants for the object, amounting to 10,000 rupees; which being expended, he granted 300 rupees monthly for the support and increase of the schools.

AGRA, province, Hind. bounded, N. by Delhi, E. by Oude, S. by Malwa, W. by Agimeer. Length and breadth about 170.

AGRA, city, capital of the province of the same name, Hind. E. long. 76° 44′. N. lat. 26° 43′; situated on the river Jemna, 300 miles N. E. of Surat, and 800, N. W. of Calcutta; encompassed by a wall, and ditch 100 feet wide, 14 miles. The castle and palace are structures of astonishing size and splendor. The palace, which is within the castle, occupied above 1,000 laborers for 12 years, and cost nearly 3,000,000 of rupees. During the long reign of Akbar and of his son, in the latter part of the 15th century, it was the first city in India for magnificence and commerce. It was captured by the British in 1803, and is

the seat of their civil authority. Its former population was estimated at 600,000. The present number is supposed to be much less; and the city is merely the remains of what was 3 or 4 times larger, yet exhibits sufficient remains of fallen greatness to excite a painful conviction of the passing glory of the world.

Mission; C. M. S. 1813.—*Abdool Messee, native M.*—This man, by whose instrumentality this station has been principally supported, was born at Delhi, about 1776, was a very zealous Mussulman, converted to the Christian faith by the labors of Rev. Henry Martyn, and was baptized at Calcutta in 1811, where he resided till he removed to Agra as a catechist. In 16 months, chiefly through his labors, about 70 persons embraced Christianity, about half Mohamedans, and the other half Hindoos: and about 100 attended school under native teachers. In Oct. 1813, Mr. Thomason writes, 'We could never have ventured to hope for such rapid and extraordinary effects as have attended his ministrations at Agra." In 1820 he was ordained at Calcutta. The place of public worship is numerously attended, and converts increase.

The Bap. Mis. Society, a few years since, sent two teachers here, Messrs. Peacock and Mackintosh, to instruct the descendants of Europeans.

AKELLE, Ceylon. Here is a school established and superintended by the Wesleyan Missionaries at Negombo. In the early part of 1821, 10 young Christians had been raised up in the school from a state of heathenism, who walk worthy of their profession. In consequence of heathen prejudices, the school had been reduced from 90 to about 50 pupils.

ALBANY, a newly established district in the eastern part of Cape Colony, S. Africa, extending from Bosjesmans river to the Keiskamma. The extent of the new settlements is about 60 miles by 30. In 1820 the settlers amounted to 15,000. The condition of grants to the colonists is, that they cultivate the soil without slaves. The soil is productive, and the climate healthy.

Mission; Here is an important field for missionary labor, on account of the destitute state of the Dutch and English settlers, and the vast heathen population, without the means of grace, to whom Missionaries can have regular access. The Wesleyan Missionaries have principally occupied this ground, and with very happy fruits. At the commencement of this mission, with the exception of Lattakoo, which is far in the interior, no missionary station existed between Albany and the northern extremity of the Red Sea, nor any people, professedly Christian, in this populous and extensive country, except the Abyssineans.

For missionary stations, see *Fort Wiltshire, Frederickberg, Graham's Town, New Bristol, Salem, Somerset, Standerwick, Theopholis, Thornhill.*

ALGOA BAY, a settlement of Hottentots on Zwartkops river, in Cape Colony, S. Africa, 500 miles east of Cape Town. E. lon. 26° 53′. S. lat. 33° 56′.

Mission; L. M. S.—*J. T. Vanderkemp*, D. D. and Mr. *Read, Ms.*—These Missionaries, having been driven from Graaf Reinet, took refuge here in 1802, (with 77 Hottentots, who adhered to them,) in compliance with the earnest solicitations of the chief among the Hottentots at this place. Here they labored a short time with signal success, notwithstanding the hostility of the neighboring tribes. In about a year, more than 200 natives were baptized, when their settlement was plundered by a troop of Hottentots, and they were obliged to remove to the fort. The Dutch Governor, Jansen, inquired into the cause of their calamities, and procured a favorable spot for a new settlement, a little distance from the Bay, of which they took possession, June 2, 1803, and gave it the name of *New Bethel*, or *Bethelsdorp;* which see.

ALLABAG, capital of an independent Mahratta prince, Hind. about 20 miles down the coast from Bombay, and 9, N. of Rawadunda.

The American Missionaries at Bombay have established a prosperous school here, under a Jewish teacher, which they occasionally visit. In 1821, it contained about 40 scholars, 12 of whom were from Jewish families.

ALLAHABAD, province, Hind. length, 160 miles; breadth, 120, bounded, E. by Bahar, N. by Oude, W. by Malwa and Agra, S. by Berar. It was ceded to Great Britain in 1798. The inhabitants are very numerous, and mostly Hindoos. Its cavalry and infantry have amounted to about 260,000, and its revenue to more than 3 millions of sicca rupees.—See *Allahabad, Cawnpore, Chunar.*

ALLAHABAD, city of the above province, at the confluence of the two great rivers, Jumna and Ganges. E. lon. 82° 5′. N. lat. 25° 27′. 490 miles, W. N. W. Calcutta. It is a seat of Hindoo devotion, so noted, that it is called "The king of worshipped places," and the territory to the extent of 40 miles round is deemed holy ground. The most sacred spot is the junction of the two rivers, where vast crowds of pilgrims resort to wash away their sins, for which indulgence, an annual contribution of 50,000 rupees has been made into the vizier's treasury. The Hindoos teach that suicide, in general, will be punished with torments hereafter; yet they consider it meritorious for a man to kill himself at Allahabad, which is frequently done by voluntary drowning! How justly are *the dark places of the earth* des-

cribed as *full of the habitations of cruelty*, and who can deny the healing power of the gospel to this place of heathen resort? Population, 90,000.

Mission; B. M. S. 1814.—*L. Mackintosh, M.*—Mr. N. Kerr with a native assistant commenced this station and formed a small church, which has been moderately increasing. In 1816 Mr. Mackintosh removed hither from Agra. A house for worship has been erected, a school established by a native assistant, and the prospects are encouraging. The introduction of the gospel here excites much inquiry on the subject, and it is exerting a salutary influence in the region about the city, where the Missionaries daily labor.

ALLEPIE, a large commercial town on the Malabar coast, surrounded by populous villages, in the vicinity of the College for the education of Priests for the Syrian Churches; 120 m. N. Cape Comorin. Pop. 13,000, of whom about 3,000 are Mohamedans, they are of various countries and religions. Places for worship; 1 Protestant, 1 Latin, 2 Syro-Roman Churches, 5 Mosques, 1 Pagan, and 6 for Parsees and others.

Mission; C. M. S. 1816.—*Thomas Norton, M.*—The government of Travancore gave a large house and garden for the Mission, and otherwise favored the design. A chapel has been built, and schools established. The scholars, about 100, including an orphan school, make good proficiency. Mr. N. preaches in Malayalim, and a native assistant in Tamul. They labor with animated hopes of ultimate success. In Dec. 1820 he baptized 6 adults and 11 children, the first fruits of his labors. The Heathen seem very indifferent to their own, or the Christian religion. The numerous Mohamedans afford more promise of success. A Christian Church is gradually rising, notwithstanding the violent opposition of the Catholics. The extensive distribution of Tracts and Bibles in different languages excites much attention, and exerts a salutary influence.

AMANDAVILLY, a village in S. Travancore, Hind. near Cape Comorin, visited by the Missionaries at Nagracoil, who have a regular congregation here and a promising school, each under the immediate care of a native Catechist. A few years since, the idolaters demolished the place of worship; but have since renounced idolatry, and professed a desire to become Christians. Thus the word of God prevails.

AMBOYNA, one of the Molucca, or Spice islands, in the E. Indian Ocean; 3230 m. S. E. Calcutta, near the S. W. point of the island of Ceram; length, 32 m. average breadth, 10. E. lon. 127° 25′. S. lat. 4° 25′.

The Dutch had long retained an unmolested possession, till the English took it in 1796, at which time the population was 45,252, of whom 17,813

were Protestants, descendants from heathens, the rest were Mohamedans, except a few Chinese and Savages. The present number of Protestants is supposed to be about 20,000, but when visited by the Missionaries, they had long been destitute of religious ordinances, and a Bible could scarcely be found among them. The island is again in possession of the Dutch. The government comprises several islands, situated almost within sight of each other. The Dutch are tolerably polished, but the natives are rude and uncultivated. The houses are made of bamboo-canes and sago-trees, generally one story high, on account of frequent earthquakes. Each Christian village has a Church. The island is enriched by cultivation. Owing to the restrictions of government, the chief produce is cloves; the trees of which are about 40 or 50 feet high.

Mission; See *Amboyna, Lileboi, Serf.*

AMBOYNA, capital town, neatly built, and situated near the S. W. extremity of the island of the same name.

Mission; L. M. S. 1814.—*Joseph Kam, M.*—Formerly the Dutch had done much to introduce the gospel in these islands, but Mr. K. found the congregations destitute of teachers, and fast relapsing into Mohamedanism or Idolatry. He officiates as pastor of the Dutch Church here, which had not enjoyed the ordinances for 13 years previous to his arrival. He also preaches in the Malay language to a large and attentive congregation. In 1819, his congregation consisted of 1,400. Within about 4 years, 1,200 heathens and Mohamedans had embraced Christianity, in the extensive field of his labors. The communicants were about 2,800; scholars, 2000. He occasionally visits 28 congregations in Amboyna, and 60 more in the different Dutch islands, where he preaches and inspects the schools. He found the schools, which had been formerly supported by the Dutch, in a very neglected state, and, in 1819, established a Seminary to prepare pious native teachers, which is patronized by the government. In 1821, he opened another Seminary to educate native assistant Missionaries. Several have entered upon their labors, and the institution promises to be highly useful. In 1818, a printing press was forwarded by the Society, which is constantly employed in printing tracts and books for distribution. At different times the B. F. B. S have sent to the disposal of Mr. K. 9,000 Malay Testaments, the distribution of which has been extensively followed by the renunciation of idolatry. The Bible has been sold by auction for $46. The Amboyna auxiliary Bible Society was formed in 1815; the subscriptions to which, amounted to $4,000. An auxiliary Mis.

Society was organized in 1821, and receives liberal support.

B. M. S. 1814.—*Jabez Carey, M*—Mr. C. resided here several years as superintendent of the national schools in the Moluccas, and was highly useful in extending the influence of the gospel.

N. M. S.—Since 1819, Mr. Finn has successfully assisted Mr. Kam in his labors. Messrs. Ferdinand Bormeister, Frederic Mueller, from the Basle Seminary, and Mr. Akersloth, from Holland, arrived in 1821, and commenced the study of the language to become Missionaries in different islands.

AMLAMGODDE, or *Amlamgoody*, town on the S. W. coast of Ceylon, near a small river of the same name.

Mission ; L. M. S. 1805.—*Wm. Read, M.*—Mr. R. soon became pastor of the Dutch Church, and superintendent of schools.

The Wesleyan Missionaries at Galle take this into the field of their labor, have 10 native members, and a school.

AMSTERDAM, the richest and most populous city in the Netherlands. Population, about 200,000. The number was formerly much greater. The Jews are numerous, and have several synagogues, one of which is the largest in Europe. E. lon. 4° 45′. N. lat. 52° 23′.

Mission ; L. J. S.—Rev. *A S. Thelwall*, agent of the Society, is assiduously engaged to promote Christianity among the Jews, and to excite among Christians an enlightened interest in their behalf. Much good has been effected thro' the medium of a Tract Society ; and an institution has been formed to educate poor Jewish children. The commencement of Mr. Thelwall's labors have been auspicious, and his hopes are daily strengthened that something of great importance to the Jewish cause will eventually be accomplished.

AMSTERDAM NEW ; See *New Amsterdam.*

ANCASTER, town, Up. Canada, S. W. York.

Mission ; S. prop. G. F. P. *Ralph Leeming, M.*—Mr. L. beside his missionary labors in this populous district, occasionally visits the neighboring tribe of Mohawk Indians, where schools are established, and a permanent mission intended.

ANCUMALI ; the Church Missionaries at Cotym have a school here for the instruction of Syrian children under a native Teacher. Scholars, in 1821, 15.

ANGUILLA, or *Snake-Island*, the most northerly of the Caribbee islands possessed by G. Britain in the West Indies. Length, 30 miles, breadth, 10. W. lon. 63°. N. lat. 18° 15′. Populous and fertile.

Mission ; W. M. S.—*John Hodge, M.*—This station has been partially occupied for many years, and a prosperous Society raised up, who are regular in their attendance on the means of grace. Mem-

bers; Whites, seven; Blacks, two hundred and thirteen.

ANNAMABOE, a large, populous, fortified town on the Gold Coast of Africa. In 1822, it was annexed to the General Government of Sierra Leone, since which time, successful measures have been taken by the African Institution to establish schools. The natives evince a very anxious wish for the instruction of their children in the English language and the Christian religion. E. lon. 1° 45′. N. lat. 5° 20′.

ANNAPOLIS, *Royal*, chief town of a county of the same name in Nova Scotia on the S. side of the river and bay of Annapolis. The harbor is one of the best in the world, being 3 miles long, and 1, broad. The entrance admits but one vessel at a time. The town is not large, but has some very handsome buildings. W. lon. 64° 5′. N. lat. 45° 10′.

Mission; W. M. S.—In the Annapolis Circuit the Missionaries preach at 11 different places, once in 3 weeks. Their members increase.

S. prop. G. F. P.—This Society support a school here. In 1813, a Branch of the Nova-Scotia Bible Society was formed.

ANNONDALE, a large estate on the isl. Grenada.

Mission; W. M. S.—The negroes here, having long been visited by the Missionaries, are very attentive to instruction, can speak the English language, and have made good improvement. In 1821, the members were 16, and several candidates.

ANTIGUA, isl. W. I. belonging to Great Britain; about 50 miles in circumference; about 60 miles, E. St. Christopher's, containing 55,838 acres; more than half of which are appropriated to the growth of sugar and pasturage. Formerly, 17,000 hogsheads of sugar, of 16 cwt. were reckoned a good crop. Pop. in 1817, 35,739, of whom 31,452 were slaves, the rest whites and free blacks. Since 1774 the population has decreased more than 2,000. It is the seat of government for the Leeward islands. The legislature of Antigua is composed of the commander in chief, a council of 12 members, and an assembly of 25. This legislature presented to sister islands the first example of the melioration of the criminal law, respecting negro-slaves, by giving the accused the benefit of trial by jury, and allowing, in case of capital conviction, 4 days, between the time of sentence and execution. The military generally consists of 2 regiments of infantry and 2 of foot militia, beside the force raised in the island. St. John's, the capital, lies in W. lon. 62° 9′. N. lat. 17° 4′.

Mission; U. B. 1756. For about 17 years the Brethren labored here under many discouragements, and their influence was comparatively small. From 1773 to the beginning of 1805, they baptized 13,796 negroes, including adults and

children. In 1822, their members were, 40 whites; 4,205 blacks; scholars, 1,000. The schools are considered a very important branch of the mission. The legislature of the island have granted them very considerable pecuniary aid, and the B. F. B. S. has made them liberal grants of Bibles and Testaments. The numerous congregations of the U. Brethren in this island are large, and their labors are crowned with success. Slaveholders generally favor their designs.

The Brethren have 18 Missionaries on this island.

W. M. S. 1786.—*Abr. Whitehouse, S. Brown, T. Pennock, T. K. Hyde, Ms.*—As early as 1760 a Methodist society was organized here by Nathaniel Gilbert, Esq. Speaker of the House of Assembly, consisting of about 200 members, to whom he preached, and over whom he continued to watch with paternal affection and solicitude till his death; when they were left without a spiritual guide for nearly 20 years; after which Mr. John Baxter, of the Methodist connexion, embarked for Antigua as a ship-wright in the service of government, and employed his leisure hours in preaching the gospel to such as would hear him. Such of Mr. Gilbert's hearers as had survived the ravages of death, and remained faithful amid abounding iniquity, soon flocked to hear him; and in 5 years he collected a Society of about 1,000 members. Such was the state of the Methodist interest in this island when the Missionaries of the Society entered the field in 1786; since which time the members have been subject to considerable variations, but have gradually increased. In 1822, their members were, 40 whites; 4,205 blacks; scholars, 1,000. Sabbath Schools are zealously promoted by the Missionaries, and the beneficial influence of these institutions has been very apparent. The negroes contribute liberally for the support of the mission. The Society has 5 chapels on this island, where are large and attentive congregations.

C. M. S. 1812.—*Wm. Dawes, Chs. Thwaites*, Superintendents of schools. Schools, 7; scholars, 1,340; Inspectors, 26; Teachers, 27; Assistants, 22; all gratuitous. Beside these, the schools at *English Harbour*, containing 285 scholars, are recently supported by the English Harbour Sabbath School Society. The moral and religious influence of the schools has been very apparent on the children, and even on the elder slaves.

The influence of religion in Antigua is developing itself by the formation of various benevolent Societies. In 1813, a Society was formed for the support and encouragement of Sabbath Schools. A Bible Society, in 1815. Several Missionary Societies are formed, which are liberally supported by the slaves and others. For

stations and schools, see *Belfast, Bethesda, Casmajor's Estate, Cedar-hall, Cooks, English Harbour, Falmouth, Golden Grove, Gracebay, Gracehill, Hope, Mountjoy, Newfield, Old Road, Parham, St. John's, Sion Hill, Union, Willoughby-Bay.*

ANTRIM, maritime county in Ulster, Ireland. Pop. 1812, 240,000. In 1821, the W. M. S. appointed Mr. *Robert Bailey* to labor here, and preach in the Irish language.

B. F. S. S.—This Society exerts a very salutary influence here.

ANTWERP, a large commercial city, Netherlands, formerly the greatest place of trade in Europe. E. lon. 4° 22′. N. lat. 51° 14′. Pop. 61,800. N. Brussells, 25 miles. S. Amsterdam, 75.

Mission; See *Brussels.*

APOOTAVA, a station of the L. M. S. on the island of Huaheine, where is a large house for public worship. See *Huaheine.*

ARABIAN COAST, the W. coast of the Essequebo river, where Mr. *Mercer, M.* from the L. M. S. commenced his labors, in 1819, among the negroes, of whom, not less than 15,000 are totally destitute of religious instruction. See *Fort Island.*

ARCOT, city, capital of the Carnatic, Hind. 73 miles from Madras. The Missionaries at Bellary have been useful to the inhabitants by the distribution of Tracts.

ARKANSAS, territory, U. S. bounded N. by the State and Territory of Missouri; E. by the Mississippi; S. by Louisiana, and Red river, which separates it from the Spanish dominions; W. by the Spanish dominions. The northern boundary on the Mississippi is in lat. 36° N. The territory is very extensive, and abounds with excellent land. For navigable *streams* it is almost unrivalled. On the east is the Mississippi, into which empty St. Francis, White, Arkansas and Red rivers: the 3 first almost entirely in the Territory, and the greatest part of the last on the southern boundary. St. Francis, navigable about 300 miles; White river, about 700, and receives 4 tributaries, navigable from 20 to 70 miles; Arkansas, about 1,500, with not less than nine tributary streams, navigable from 15 to 150 miles. The Grand and Verdigris rivers, which are about as large as the Connecticut, flow into the Arkansas, from the north in less than half a mile of each other. About 30 miles below, on the same side, the Illinois, on which is the Missionary Station, *Dwight.* About 3 miles below this, the Canadian, as large as Grand river, enters from the south. All the tributaries of the Arkansas, on the north, are beautiful, clear, gravelly bottomed streams, while all on the south are of a clayey bottom. All the streams are lined on either side by the first quality of bottom land. For some distance, the soil is

alluvial, of exhaustless fertility, well adapted to the growth of Indian corn, cotton and tobacco. These bottoms, in a state of nature, are impenetrable cane brakes, the cane growing from 1 to 2 inches in diameter, and from 15 to 25 feet high. Under this, in the eastern part of the Territory, is a prodigious growth of rushes, which with the cane, afford ample sustenance for immense herds of cattle in the winter, and the forests on the upland, covered with a luxuriant growth of grass and the immense prairies afford an exhaustless supply for summer. The face of the country, 100 miles from the Mississippi is almost uniformly level. To the west of this, the country rises, and is beautifully variegated with hills and vallies, which usually afford a considerable stream of water. The hills are not formidable, till you approach the Shining or Rocky Mountains.

The indigenous *vegetables* are numerous, and many of them valuable for their medical properties. Botanists have found not less than 100 plants, not found elsewhere in the United States, and not less than 50, *non descripts*.

Salt Springs and licks are very numerous and valuable; some of which are occupied by extensive salt works. The Indians are frequently seen with cubic bodies of salt from 6 to 12 inches, which they say they broke off from a mountain.

The *climate* is mild. After leaving the low country on the east, the whole Territory may be called healthy.

The white *Population*, in 1820, amounted to nearly 15,000. In 1823, it was estimated at about 20,000. A considerable part of this population are French, or as they are called, Creoles, being generally mixed blood, French and Indian, of almost every tribe in N. America. These, *generally*, are a miserable race of beings. The greatest part of the population are emigrants from different States in the Union, mostly from Tennessee and Kentucky. There are very few schools or religious institutions, and the state of morals is deplorable, with a few honorable exceptions. Here is a wide field for missionary enterprise. The number of professed Christians is very small.

In this Territory are many tribes of *Indians*, concerning many of which little is known.

The *Quawpaws* live on the banks of the Arkansas, between the Post and Little Rock, estimated not to exceed 500 souls. They are said to have originally belonged to the Osages of Missouri. Their language is radically the same. They are very friendly to the whites in their neighborhood, manifest a disposition to receive instruction, and are very anxious for the establishment of a mission among them. Intemperance and uncleanliness most shockingly prevail, and

by these vast multitudes are falling sacrifices to death and perdition, every year. It is vastly important that some Missionary Society should immediately embrace them within the objects of their benevolent effort, as the only means of arresting their rapid progress to entire extermination.

The *Cherokees*, the next tribe on the river, are a branch of the tribe of the same name, east of the Mississippi. The first emigrants were a few malcontents, who left their tribe soon after the revolutionary war. About 30 years ago, they were reinforced by a company of about 25 men with their wives and children, who fled from the hand of justice. From that time, this country afforded a refuge to such as were exposed to the penal laws of the tribe, and to such as were on any account discontented with their situation. In this way the number became so great as to attract the attention of government, and, in 1813, an Agent was appointed to superintend here in the same manner as in the Old Nation. The emigration in 1817, which excited so much interest in the Christian community, raised the number here to the present estimation of 5,000. The corrupting influence of the whites, with other causes, has produced a most distressing state of moral degradation among them. The young and middle aged are almost universally destitute of any religious principle, or moral restraint. Among the oldest are remnants of their old system of religious belief. See *Cherokees*.

The *Osages*, the next tribe up the river, are in an untutored, savage state. Their mode of life presents very great obstacles to the success of missions on the plan hitherto pursued. About half the year they forsake their villages, and wander in pursuit of game with their women and children. Until they can be persuaded to abandon this course of life, few children can be retained in the schools, during the season of their excursions. When stationary, they occupy several villages; the principal of which contains about 300 lodges or huts, and about 3,000 souls. The lodges, irregularly arranged, cover a surface of about half a mile square. They are constructed of posts, mattings, bark and skins, with neither floors nor chimneys. The fire is built on the ground, in the centre of the lodge, and the family and guests sit around in a circle upon skins or mats. As in all uncivilized and pagan countries, the women perform the drudgery of the nation, while the men resort to the chase or the battle, or consume their time in vain amusements.

Their *religion* differs from all the tribes to the east of them. They are idolaters and polytheists, having 4 primary deities, viz. the sun, moon, earth and thunder. In addi-

tion to these, they have a great multitude of inferior gods. They are apparently very conscientious and devout in their religious rites and worship, always rising while it is yet dark to attend their morning devotions. All the pursuits of war and peace, hunting and stealing, they make subjects of prayer and thanksgiving. They are friendly to the whites, but hostile to other Indians. Among this tribe is a missionary station, commenced, in 1820, by the U. F. M. S. called *Union* :—which see.

To the west of these are numerous other *tribes*, of whom very little is known, except by the report of explorers and hunters. By these they are represented as pacific, as desirous of the protection of the United States, and of being embraced in the efforts making for Indian improvement. They ought to excite the immediate attention of the Christian public, before they become contaminated by the example of unprincipled white men. They are wandering tribes, and Missionaries should go prepared to follow them, till they may be persuaded to settle down in fixed habitations, and seek the comforts of civilization and the blessings of the gospel.

ARLAVERTTY, a village in Mallagum, in the island of Ceylon. The American Missionaries have established a school here.

ARoo, island in the Eastern seas, near Amboyna. The inhabitants being very desirous to receive Christian instruction, Mr. Kam sent them a native teacher, who had been previously prepared for the employment at the Seminary which he had erected for the purpose in Amboyna.

ARRACAN, province in the W. part of the Burman empire, S. E. of Bengal, on the Eastern coast of the sea of Bengal, between Rangoon and Chittagong. Length 500 miles; breadth from 20 to 200. Pop. between 2 and 3 millions. The country is fertile, and the mountains are covered with perpetual verdure. The inhabitants are *idolaters*, and worship images made of clay. A considerable trade is carried on with Bengal.

It was formerly an independent kingdom, but surrendered to the Burman empire in 1783; since which time it has been subject to a Viceroy appointed by the Burman government. Arracan, the principal city, is situated on a river of the same name, in E. lon. 93° 25′. N. lat. 20° 40′. It is said to be 15 miles in circumference, and to contain 160,000 inhabitants.

Mission; the Baptist Missionaries at Serampore have distributed portions of the scriptures in this province, which have been instrumental of bringing many to the knowledge of the truth. See *Cox's Bazar.*

ARROWACKS, or *Arawacks*, a wandering tribe of Indians,

scattered over a great extent of territory in Guiana, S. America. They are humane and friendly.

Mission ; The U. Brethren sent two Missionaries to Berbice, a Dutch settlement near Surinam, in 1738, who labored among the Pagan inhabitants around them for several years, and despaired of success. In the mean time they became acquainted with the Arrowack language, and went into the wilderness to convey the blessings of the gospel to these inhabitants of the forest ; and from 1748 to 1757 they baptized about 400, and succeeded in introducing among them the habits of civilized life.—See *Hope, Pilgerhut, Sharon.*

ASBURY, missionary station in Georgia, among the Creek Indians, recently established by the Methodist S. Carolina Conference.—*Wm. Capers, Isaac Smith, Andrew Gammil, Ms.*—The missionaries have encountered much opposition from the Big Warrior; but the difficulties have measurably subsided, and the prospects of the Mission are brightening. In 1822, a hope was entertained that 100 scholars would soon be obtained in the school.

ASSOONDY, village near Bellary, Hind. where a flourishing school was established, in 1817, by the Missionaries at Bellary, with funds obtained by contributions from Madras.

ASTRACHAN, or *Astrakhan,* city, capital of a province of the same name, in Russian Tartary, on an island of the Volga, about 52 miles from its inlet into the Caspian Sea. It is a place of very great and extensive trade, surrounded by a wall 3 miles in length. It contains 4 monasteries, 25 Russian churches, 2 Armenian, 1 Lutheran, 1 Roman Catholic monastery with a church. Pop. 70,000. E. lon. 47° 50′. N. lat. 46° 22′.

Mission ; S. M. S. 1814.—*William Glen, John Dickson, John Mitchell, McPherson, Selby, Ms.*—The original design of this Mission was to print and distribute Tracts and portions of the Scriptures in various languages to different parts of the heathen world. Its situation is peculiarly favorable to this design, being the mart for Persian and numerous other merchants, who aid in giving these publications an extensive circulation. Since 1815 to 1822, the Missionaries distributed about 40,000 copies of Tracts, Testaments, and portions of the Scriptures, in the following languages and dialects, viz. Hebrew, Tartar, Turkish, Persian, Armenian, Calmuc, Jagatai Tartar, Orenberg Tartar, and Turkish Tartar. By such means truth has been secretly undermining error, and they begin to reap the fruit of their labors. Several of the Missionaries, having acquired a knowledge of different languages, have commenced itinerant preaching in the suburbs and vicinity, where are about 25,000 Tartar Ma-

homedans, among whom they pursue this course of labor, are heard with attention, and strong hopes are excited that truth will ultimately prevail over Mahomedan delusion. A considerable population of *Jews* on the west and east of the Caspian has excited the attention of these Missionaries, and the London Jews' Society has favored their designs by putting a quantity of suitable books at their disposal. The Russian Bible Society has afforded important aid by printing the Scriptures in the different Tartar dialects. In 1815, an auxiliary Bible Society was formed at Astrachan, which has been efficient in disseminating the Scriptures among Persians and Tartars, who have been eager to receive them. A seminary has been erected for the education of native youths to become teachers of their countrymen, which is designed to embrace the children of the Missionaries, and qualify them to take the places of their fathers in future years. They have recently been much encouraged by the conversion of a Persian Mahomedan priest, who is influential and zealous in making known the way of salvation.

The *United Brethren* have made attempts to raise a standard here, but their fruits have not been great. A few years since the London Society sent a Missionary here from Sarepta with a view of instructing the neighboring Calmucs; but he found it expedient to return to Sarepta.

ATAHURU, district in the north east part of Otaheite. In 1815, the chiefs of this and several neighboring districts, alarmed at the rapid increase of the "Bure Atua," or praying people, raised a violent spirit of persecution, and determined to cut them off entirely, root and branch; but the Lord delivered them from their enemies, who have since renounced idolatry; and in 1819, the chief of this district, Utami, who had profited much by the Gospel of St. Luke, which he had in his hands, was preparing to build a large boat, principally to visit other islands and carry the gospel to them.

ATCHAVELLY, village in Ceylon, between Point Pedro and Jaffnapatam.

In 1816, the Wesleyan Missionaries at Point Pedro, with permission from the local government, occupied the ancient place of worship and established schools. Here they found some decaying remains of ancient piety, among hosts of images, mosques and pagodas.

ATIMAONO, district in Otaheite, where, in 1822, in connection with 3 adjoining districts, about 700 adults and children attended school, and made encouraging progress. See *Otaheite.*

ATUAI, or *Atooi.*—See *Tauwai.*

AUGUSTA, town in Up. Canada, on the St. Lawrence, N. E. of Kingston.

S. prop. G. F. P.—*J. Bethune, M.*—The town has been settled about 36 years, and contains a flourishing congregation, a house for public worship and a school under the charge of the minister.

AUSTRALASIA, including New Holland, New Guinea, New Britain, New Zealand, New Ireland, New Hebrides, Van Diemen's Land and Solomon's islands, lying between 95° and 185° E. lon. and 3° N. to 50° S. lat.

Mission; see *New South Wales, New Zealand, Van Diemen's Land.*

AUTICANDA, one of 20 villages in S. Travancore, where is a house for public worship, a large congregation, and a school superintended by the Missionaries of the L. M. S. at Nagracoil. The Scriptures are read and explained every Sabbath by a native Catechist.

AVA, capital of the Burman empire, about 500 miles east of Calcutta, on the Irrawaddy river, about 350 miles from Rangoon, which lies on the same river, about 30 miles from its mouth. The population, including Ah-mah-rah-pore, or Ummerapoora, is reckoned at 700,000. E. lon. 97° 54′. N. lat. 22° 5′.

Mission; B. M. S. 1813.—Mr. *Felix Carey*, eldest son of Dr. Carey, having been sometime stationed at Rangoon, and having made considerable progress in translating the Scriptures into the Burman language, was ordered by the Emperor to remove to Ava, where he was soon promoted in a medical capacity in the Court of Burmah, and his immediate care of the mission ceased.

A. B. B. F. M. 1822.—Dr. Price, soon after his arrival at Rangoon, received orders from the Emperor, on account of his medical skill, to remove to Ava. Accordingly he and Mr. Judson arrived at Ava, Sept. 28, 1822, and were courteously received by the Emperor, who ordered a house to be prepared for their reception, situated near the palace, surrounded by the enclosures of princes and nobles. This event gives very cheering expectations of the future prosperity of this mission. After a short stay, Mr. Judson returned to Rangoon; but it is expected that Ava will become the permanent seat of this mission in the Burman empire.—See *Rangoon.*

B.

BACELET, an estate on the island of Grenada, visited by the Wesleyan Missionaries for the instruction of the slaves.

BADDAGAMME, village in S. W. part of Ceylon, about 12 miles from Galle, on the river Gindrah, one of the largest in the island. Pop. in 1802, 1,644; their houses are built of mud and sticks. Similar villages are extensive in the neighborhood. The situation is healthy, and affords the Missionaries easy access to the natives.

The inhabitants are atheists, and believe the world was produced by chance. They worship the devil, whom they are accustomed to propitiate by horrid ceremonies, of which the *dance* is the principal one. They are chiefly Protestant Christians by profession; but they have been so long without instruction, that they may with much more propriety be called heathens; they have no prejudice against Christian instruction, begin to regard the Sabbath, and disregard their idolatrous rites.

Mission; C. M. S. 1819.—*Robert Mayor, Benj. Ward, Ms.*—The principal means for diffusing the light of the gospel here are preaching, distributing tracts and establishing schools. Mr. Mayor has acquired almost unbounded influence over the natives by his knowledge of physic and surgery. The Missionaries have erected a place for worship of stones, which were blasted from a rock where the house stands at the expense of 700 pounds of powder. This is the first which has ever been built in the interior of the island for the sole benefit of the Cingalese. Their congregation consists of about 200. Connected with the mission are 8 or 10 promising schools, some of which, for girls, are instructed by the wives of the Missionaries. In other places schools are earnestly requested, and will be established when provision can be made for their being duly taught and visited. In addition to these labors, in the beginning of 1822, they undertook the superintendence of nearly 40 schools, established some years since by government, in the most populous villages in the districts of Galle and Matura. Their care of these schools gives them access to many thousands of natives, and greatly increases their influence.—Their first care is to place suitable teachers in them, trusting that they will thus become the regular channels for conveying religious knowledge, not to the rising gene-

ration only, but to the people of their respective villages.

BAG BAZAR, a very populous part of the native town of Calcutta, chiefly inhabited by respectable people. In 1822, Mr. Jutter of Mirzapore, established a flourishing school here of more than 100 children, in which the parents take a lively interest.

BAHAMA *Islands*, a chain of Islands in the Atlantic Ocean, opposite the S. E. coast of Florida, called by the Spaniards, Lucayos, extending between 70° and 80° W. lon. and between 20° and 28° N. lat. The number of these islands is said to be as many as 500, some of which are merely rocks. Guanahani, one of this cluster, was the first land discovered by Columbus in the New World, on which he landed to return thanks for his success, and gave it the name of St. Salvador. The climate is salubrious, and the soil fertile. The principal article of exportation is cotton. The number of inhabitants, in 1803, was 14,320.

Mission; W. M. S. 1788.—A municipal regulation in these islands, that the slaves should not be instructed before sunrise and after sunset, almost entirely defeated missionary efforts among them; but this restriction has been lately removed, which has occasioned a great increase in the congregation. In 1822, there were 7 schools connected with the stations, in which were 531 scholars. Members in society, 525 whites, and 518 colored and blacks. The inhabitants of these islands generally respect the word of God; and since they have enjoyed it, their condition has greatly improved. There is no comparison between the moral state of the colony now, and 20 years ago, when they had few if any Bibles. The Sabbath was then totally disregarded, now it is kept with much decorum. A Missionary Society has been recently formed in aid of the general fund.—See *Abaco*, *Eleuthera*, *Harbour Island*, *Long Island*, *New Providence*, *Turks Island*.

BAHAR, a populous, fertile and highly cultivated province in Hindostan; bounded E. by Bengal, N. by Napaul and Bootan, S. by Orissa, W. by Oude, Benares and Allahabad. Length, 250 miles, breadth, 200. The greatest part belongs to the British, who have divided it into several collectorships, in each of which is an English judge and magistrate. Patna is the capital. The native languages spoken in Bahar are the *Mugudha* and the *Mithelee* or *Tirhoot*.—See *Buxar*, *Dinapore*, *Monghyr*, *Patna*.

BAKTCHESERAI, or *Bacca-Serai*, town on the west side of the Crimea, about 20 miles from the south coast. in a highly romantic situation, and is regarded by the Tartars of the Crimea as the seat of learning. Pop. formerly, 20,000;

in 1800 the number was reduced to 5,776, of whom 3,000 were native Tartars, 1,162 Jews, the rest, principally, Armenians and Greeks. It has contained 31 mosques.

Mission ; S. M. S. 1821.—*Rev. Dr. Ross, J. J. Carruthers, Ms.*—The Missionaries have made a series of excursions to learn the prospects of usefulness. Besides preaching, it is their intention to form an institution for the religious instruction of Mahomedan children, in which the Sultan Kategerry is particularly interested. It is expected the proposed seminary will be at this place or Sympheropole. The natives are friendly, but extremely ignorant; yet many are desirous for the instruction of their children. The Missionaries have conciliated the good opinion of the Tartars, and hope for success, notwithstanding they are rigid Mahomedans.—See *Crimea.*

BALASORE, sea-port town in the province of Orissa, Hind. a place of considerable trade on the river Gongahar, 20 miles from the Bay of Bengal, and 120, S. W. Calcutta.—This place derives peculiar interest from the circumstance of its being in the vicinity of the temple of Juggernaut, to which many thousand Hindoo devotees annually resort. E. lon. 87° 2′. N. lat. 21° 20′.

Mission ; B. M. S. 1810.—*John Peter, M.*—Mr. P. met with a very friendly reception from the European inhabitants, and in a short time baptized a number of English soldiers. His labors, together with those of Kreeshnoo-dass, a native assistant, were successfully extended in various villages from Balasore to Cuttack, a distance of about 100 miles. In this extensive field of pagan darkness, he preached, and distributed an edition of the Scriptures in the Orissa language, many copies of which gained admission into the temple of Juggernaut itself, having found their way to the principal persons belonging to that celebrated pagoda. Among the converts was Juggunnatha, a learned Brahmin of high caste, who renounced idolatry, and became a preacher of the gospel. Having gathered a church of about 40 members, Mr. Peter returned to Calcutta in the early part of 1817, on account of ill health and the disturbed state of the country.

BALE ; See *Basle.*

BALGSEN, town in Courland, European Russia, where the U. B. have a seminary for educating schoolmasters.—See *Livonia.*

BALLYMOTE, town in Ireland, included in the circuit of the Wesleyan Methodists, connected with *Tyraweley.*

BAMBARA, hamlet of liberated Negroes near Freetown, W. Africa. The Missionaries at Freetown extend their useful labors to this village.

BAMBEY, settlement on the river Sarameca, in the centre of several villages of free

negroes in Surinam, S. America, who fled to this retreat from the excessive cruelty of their masters. As might be expected, they are extremely ignorant and superstitious; and cherish the most profound reverence for their idols, which chiefly consist of wooden images, large trees, heaps of sand, stones, crocodiles, &c.

Mission; U. B. 1765.—*Lewis C. Dehne*, accompanied by two others, came here in consequence of an application from the government of Surinam, who hoped to put a period to the cruelties and depredations of these negroes by the introduction of the gospel. At first the prospects of the mission were encouraging; but such were the prejudices and blindness of the negroes that the Missionaries found it unavailing to attempt more than the instruction of their children. From the commencement of the mission to 1797, a period of 32 years, only 49 were baptized; and during the same time, 19 out of 28, who entered this unpromising field of labor, followed each other to the grave in quick succession in this unhealthy clime. Subsequent to this the success has been so small compared with the expense of lives, that it has been recently suspended.

Banca, island off the eastern coast of Sumatra, where the Missionary at Macassar has extended his labors. E. lon. 125°. N. lat. 1° 50′.

Banda, or *Lantor*, chief of a group of 10 small islands, belonging to the Dutch, called Banda or Spice islands, in the Eastern Pacific Ocean, 125 miles S. E. of Amboyna. The whole contain about 6,000 inhabitants. Cloves, nutmegs and mace are the principal productions. Every European planter employs from 60 to 100 slaves. There are a few nominal Christians here, who are anxious to receive the Scriptures, and enjoy Christian privileges. Banda is in E. lon. 130°. S. lat. 6°.

Mission; Mr. *Kam* of Amboyna has taken this into the extensive field of his labors, and has been instrumental of much good; especially in learning and making known the wants of the people. The Netherlands Mis. Society has appointed 3 Missionaries to labor in this long neglected field.

Bandha, town, in Allahabad, Hind. where *Amaunut Messeeh*, a native convert from Agra, in 1814, was attempting to diffuse the knowledge of the gospel.

Bando, village of natives in Sherbro, W. Africa, occasionally visited by *Wm. Tamba*, a native preacher, who collects an attentive congregation at this place.

Bangalore, or *Bangaloor*, town and military station, in Mysore, Hind. in the centre of the peninsula, 74 miles N. E. Seringapatam, and 215 W. Madras; a place of great political importance, strongly fortified and from situation the bulwark of the Mysore

country towards Arcot. Silk and woolen cloths are the principal manufactures, and all sorts of English vegetables grow plentifully. It is healthy, being elevated above the level of the sea at Madras 2,900 feet. In the Pettah, or Native Town, are about 30,000 people who speak the Cannarese language. The cantonments of the troops, about a mile distant, forming a neat village, with the bazars and huts built by the followers of the army, form a town as large and populous as the Pettah. These with the exception of about 2,000 English troops speak the Tamul. The native inhabitants are mostly Hindoos; but loosely attached to their religion. The importance of the station is increased, by its vicinity to Seringapatam, and its connection with many other populous towns; and by its being the central mart for merchandize in this part of India. E. lon. 77°. N. lat. 13°.

Mission; L. M. S. 1820.—*Andrew Forbes, Stephen Laidler, Ms. Samuel Flavel, N. Teacher.*—The Missionaries were for some time engaged in the study of the language, and other preparatory measures. A chapel has been built principally by the zeal and liberality of Maj. Mackworth. The Native preaches impressively and with some success among the natives, and the Missionaries to English congregations. A few soldiers and Native converts are communicants. Several schools have been opened, which slowly progress. During the 9 first months in 1822, the Missionaries baptized 19 heathens, 12 catholics and 12 children. A spirit of inquiry is extensively excited. The Bellary Tract Society has sent English and Native Tracts to a considerable amount to the disposal of the Missionaries.

W. M. S. 1821.—*James Mowatt, M.*—Mr. M. has made a prosperous beginning here, and occasionally extends his labors to Seringapatam.

BANKIPORE, populous village, in the vicinity of Chinsurah, where Mr. *May* established Native free schools, which were afterwards superintended by Mr. Harle. In one of the schools St. John's gospel was introduced at the request of the children.—See *Chinsurah.*

BANKOTE, town, Hind. 60 miles S. Bombay, possessed by the English, including its dependent villages, contains about 1,700 inhabitants. Language and people similar to those in Bombay.

Mission; A. B. C. F. M.—*Rev. Samuel Newell,* late Missionary at Bombay, made several visits to this place and vicinity, where he found the people attentive and inquisitive, among whom he sowed much precious seed. Beside other labors for their good, at one time he distributed 300 books; at another, 30 copies of the Acts, 50 of St. Matthew's gospel and 200 Tracts.

BANTRY, town, Ireland, 40 miles S. W. Cork, included in the circuit of the Wesleyan Missionaries.

BARANAGUR, town in the vicinity of Calcutta. Inhabitants chiefly Hindoos.

The Baptist Missionaries at Calcutta have recently established schools here, and occasionally preach to the people, and with hope of a future harvest.

BARBADOES, one of the most important of the British Carribbee islands in the West Indies; east and detached from the rest, and is about 35 degrees from the African islands of Cape Verd. Length, 21 miles; breadth, 14. W. lon. 59°. N. lat. 13° 10′.

The first English settlement was commenced at James Town in 1624. So rapid was the increase of population, that in 1670 the inhabitants were computed at more than 150,000, more than two thirds of whom were blacks, whose labors gave employment to 60,000 tons of shipping. From that time, for many years, the population decreased with a rapidity seldom known in any other country, owing principally to a succession of hurricanes and repeated fires. In 1820 the slave population amounted to nearly 100,000.

The soil, especially in the low lands, is very productive in cane. Immense quantities of sugar, rum, ginger and cotton are annually exported. In its prosperous state, it is estimated that 25,000 hogsheads of sugar was its annual crop in this article. It also produces the palm, tamarinds, figs, &c.

The island is divided into 5 districts, 11 parishes and 4 towns; viz. Bridgetown, Ostins or Charlestown, St. James and Speight's Town. The governor resides in Bridgetown, the capital, and receives a salary of £2,000 per annum, paid out of the exchequer. His council consists of 12 members, and the assembly of 22. The heat of the climate is moderated by the trade-winds, and the air is pure.

Mission; The United Brethren and Wesleyan Methodists have missionary stations and schools in this island; likewise the Church Mis. Society, the Society for propagating the Gospel and the National Society support schools here, principally for the instruction of the negroes. In October, 1823, a mob of white men levelled the brick chapel, erected by the Wesleyan Methodists, at Bridgeport, to the ground, and compelled the Missionary, Mr. Shrewsbury, to flee for his life. The plea for this violent outrage was that he inculcated the doctrine, which Paul taught the Athenians, that "God made of *one blood* all nations of men." The Missionaries have encountered great trials here through ignorance and prejudice, yet their labors have not been in vain.

In the early part of the last century, Col. Codrington bequeathed two estates to the

Society for propagating the Gospel in Foreign Parts, to provide for the religious instruction of the negroes in this and the other Carribbee islands, and for erecting and endowing a College at Bridgetown, especially requiring the religious instruction of the slaves on these estates. The Society faithfully complied with these conditions, and the result has been auspicious. The negroes on these estates were quiet during the dreadful insurrection in 1816, in which about 1,000 negroes were massacred either as actual insurgents, or on ungrounded suspicion. This circumstance has greatly abated the bitter prejudices, which unusually prevailed here against the religious instruction of the slaves, and has convinced many planters that no such event would have occurred if their slaves had been diligently instructed and brought under the influence of the gospel. The College has been built; but is said not to have answered the designs of its benevolent founder. The annual receipts, on account of these estates, amounted, from Jan. 28, 1819, to Jan. 31, 1820, to nearly $20,000, and the payments to about $15,732.

In 1817, an auxiliary Bible Society was formed, which has been the means of diffusing much light among the slaves. Many are anxious to receive the Scriptures, and many more are learning to read in order to possess them. In 1822, an auxiliary Methodist Missionary Society was formed, which is expected to make an annual remittance of $220. See *Bridge Town, Buttall, Carlton, Kendall, Searle, Sharon, Speight's Town.*

BARBAREE, town, Bengal, on the border of the Bootan country, 18 miles N. of Sadamahl.

Mission; B. M. S. With a view to a final settlement in the Bootan, *Mr. Wm. Robinson*, having previously erected a temporary habitation, arrived here with *Mr. and Mrs. Cornish* from Calcutta, in Jan. 1811. A few days after their arrival, they were attacked by a desperate gang of more than 50 robbers, who after killing 2 or 3 of their servants, pillaged the house of almost every thing valuable, to the amount of more than $1,000. The Missionaries providentially escaped, tho with several severe wounds, and relinquished the attempt.

BARBUDA, or *Berbuda*, one of the British Carribbee islands, W. Indies; length 20 miles, breadth, 12. It belongs to the heirs of Col. *Codrington*, who obtained a grant of it for his important services to the crown of England in the W. Indies, and is said to yield about £5,000 a year. At his death in 1710, he bequeathed a large part of the island to the *Society for propagating the Gospel*, for the instruction of the negroes in this and the neighboring islands in the Christian religion, and for

erecting and endowing a College in Barbadoes. The *Wesleyan Methodists* have labored here with some success.—Pop. 1500. W. lon. 62°. N. lat. 17° 50′.

BAREILLY, large, populous and flourishing city in the province of Delhi, Hind. ceded to the British in 1802, and is the seat of their judicial establishment for the district of Bareilly. Under the fostering hand of the British government, in one year, 1820—1, more than 2,270 houses were built in the city, and the country around is proportionably increasing in population and agriculture. The city is about 800 miles N. W. of Calcutta, 156 N. W. Lucknow, and 140 E. Delhi. E. lon. 80°. N. lat. 28°.

Mission; C. M. S. 1818.—*Fuez Messeeh, Native Reader and Catechist.*—This native is about 45 years of age, and was born at Mooradabad. At the age of 18, being disgusted with the idolatry of the Hindoos, he became a Mahomedan, and, till about the year 1817, lived after the strictest manner of the Mahomedans, becoming a Fakeer, and gaining many disciples by his austerities and reputed sanctity, when he obtained of a lady at Bareilly a copy of Martyn's Hindostanee Testament, which was the means of his conversion to the Christian faith; since this time, he has been laboring to diffuse the light of the Gospel here. In 1814, *Mulwee Munsoor*, native, who embraced Christianity under the ministry of *Abdool Messeeh* at Agra, was, in like manner, laboring here.

BARKEL, town, Netherlands.—The Netherlands Missionary Society has a Seminary here to prepare Missionaries for their future labors. Students, 16.

BARRACKPORE, town, Bengal, Hind. on the east side of the Hoogly river, 16 miles above Calcutta, and nearly opposite Serampore. It is the country seat of the governor-general, and a military station.

Mission;—In 1814, the *Baptist Missionaries* at Serampore, in compliance with the earnest solicitations of several non-commissioned officers, introduced the gospel here by occasionally preaching at their houses. Though preaching has been irregularly maintained, yet their labors have been blessed, and several of their countrymen and natives have been added to the church at Serampore.

In 1821, the *Marchioness* of Hastings established a school here with due provision for its support, and committed it to the care of the *Christian Knowledge Society*, who have a depot of books and tracts here, which are usefully distributed.

BARRIPORE, town, Bengal, Hind. 16 miles S. E. Calcutta. For several years the *Christian Knowledge Society* has supported a large school here, for which a school-house has been recently erected.

BASHIA, town, on the Rio

Pongas river, in the Susoo country, W. Africa. The soil is very fertile; the climate, debilitating. The country around is thinly inhabited, owing principally to the depopulating effects of the slave trade which has exerted a no less demoralizing influence on the inhabitants. See *Susoo.*

Mission; C. M. S. Messrs. *Butscher*, *Prasse* and *Renner*, commenced here in 1808 with no very flattering prospects of success, owing to the novelty of their undertaking to this abused race, who had been accustomed to expect nothing from white men but inhuman traffic in slaves. At this juncture the abolition of the slave-trade so enraged the slave-dealers, that they endeavored by all means in their power, to harass the Missionaries, and thwart their designs. They however succeeded in establishing schools, which embraced about 90 male and female children, who made good proficiency; many of whom they redeemed from slavery and supported in their families by appropriating one half of their salaries, while their parents would barely tolerate their residence in the country. After surmounting difficulties and surviving injuries of a kind and degree almost unknown, they, at length, by patient continuance in well doing, obtained the free consent of the natives to preach to them the gospel; but in the midst of these brightening prospects the slave-trade revived with all its demoralizing effects, and the Missionaries were forced to relinquish this opening field, in 1816, and remove with their children further up the river to *Canoffee.* During their residence at Bashia, they baptized 117, and trained up many promising youths, whom they have placed as teachers of schools in different parts of the country.

Basle or *Bale*, the largest town in Switzerland, on the Rhine, favorably situated for commerce, containing about 15,000 inhabitants. It has a University founded by Pope Pius 2d, about the year 1460. E. lon. 7° 30′. N. lat. 47° 35′.

A Seminary was established here in 1815 for the education of Missionaries to the heathen. Its origin and progress were thus described, in 1822, by Rev. Mr. Blumhardt, the Inspector. "It was in the last calamitous war, in the year 1815, that the spirit of Missions struck its first roots in the hearts of some Christian friends at Basle, in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side the fortress of Huningen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent east-wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air before they could reach our homes, without injury to any life of the

inhabitants. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of Missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a Missionary Seminary, as a monument of this remarkable salvation of the town; and to train up a number of pious teachers for the instruction of the heathen Mahomedan tribes, who were sent from the interior of Asia to be our deliverers.

"In the 1st year, 1816, we had only a few rooms, inhabited by a small number of Missionary scholars—in the 6th year, the blessing of God enabled our committee to build a Missionary College. In the 1st year, we had an income of little more than £50—in the 6th year, the blessing of our Lord increased it to about £5,000. In the 1st year, our Society consisted only of a small number of Christian friends at Basle—by the 6th year, more than 40 auxiliary Societies had been established, in Switzerland, in Germany, and among the Protestants of France."

The term of study is 4 years, during which time particular attention is given to philology, comprehending the English, Latin, Greek, Hebrew and Arabic languages: other sciences are embraced, and also a systematic course of Theology. The students enjoy privileges in the University. About 15 students may be annually admitted, and the hope is indulged that the increasing liberality of its friends will provide for a much greater number. The government have approved of the design, and afforded the Institution their favor and protection.

Bassa Town, town of liberated negroes, W. Africa, about 5 miles from Freetown, was formed in 1813. In 1817, it was united with Congo and Cosso Towns under the name of *Wilberforce Town*;—which see.

Bassein, large town on W. coast, Hind. 30 miles N. Bombay, on an island, separated by a narrow strait from the island of Salsette.

This is an ancient town, and was a place of great importance, when the Portuguese power was at its zenith. The Fort, which is larger than that at Bombay, was formerly filled with houses and inhabitants, and contains the splendid ruins of 12 churches. Many monuments of national wealth and power are still remaining. The inside of St. Paul's Church, the roof of which is fallen in, was completely overlaid with gold. The idol Hunamunt, set up in the gate-way of these churches by the Mahratta power, reminds the beholder, that absolute heathenism has long superseded Roman Catholic superstition.

The *American Missionaries*, at Tannah and Bombay, have frequently visited this place and distributed books and tracts and, in 1819, opened a

flourishing school of about 30 boys, taught by a Brahmin.

Basse Terre, sea-port town, and capital of St. Christopher's, W. Indies, on the S. W. coast. It contains about 800 houses, and is defended by 3 batteries. W. lon. 62° 37′. N. lat. 17° 24′.

Mission; U. B. 1774.—*J. G. Procop, J. Johansen, Ms.*— This is the chief seat of the mission on this island. Little success attended the labors of the Brethren here till about 1788. In 1789 a church was erected, which was soon thronged with slaves from about 40 different plantations. The congregation here, in 1822, consisted of about 2,000, of whom more than 500 were communicants.

W. M. S. 1787.—This Society has a very flourishing settlement here. Many class-leaders have been raised up, who have rendered the mission very essential service. The missionaries have a chapel here, a large and attentive congregation, and a promising school of about 200 scholars.

The C. M. S. has a Missionary here, who administers in the parish church, and has formed a society among the colored people. See *St. Christopher's.*

Batavia, city, capital of the isl. Java, and of the Dutch possessions in the east, is situated on the N. coast of the island, and is a place of immense trade. It was founded in 1619; is 3-4 of a mile long and 1-2 a mile wide, intersected by the river Jaccatra, and canals, and is strongly fortified. The houses of the Dutch are well built, chiefly of brick, are clean and spacious, while those of the Chinese are low, and crammed with people. Here are several churches belonging to the Dutch Reformed and Lutherans. The Chinese have also several temples, and are given to gross superstitions.

The city is very unhealthy, owing principally to noxious exhalations from stagnant water. The natives are remote from civilization, and their wants are easily supplied. Domestic and menial services are chiefly performed by slaves. Batavia surrendered to the British in 1811, and was restored in 1816. In 1815, the population of the city and suburbs was about 60,000; including the environs, the number was 332,015; of whom, 279,621 were Natives, and 52,391 Chinese. Close to the walls of the city is a Chinese town of about 20,000 inhabitants. E. lon. 106° 51. S. lat. 6° 10′.

Mission; B. M. S. 1813.—*Diering, M.—Rev. Wm. Robinson,* with occasional assistants, labored here about 8 years; but the converts were few. He preached often in the Malay language, and distributed many thousands of Malay Tracts; but meeting with many discouraging impediments, he removed to *Bencoolen,* where he hoped to be more useful, and Mr. Diering entered into his labors at Batavia.

L. M. S. 1814.—*John Slater, W. H. Medhurst, Ms.—Rev. J. C. Supper* commenced this station and labored zealously and successfully till his death in 1817 Beside preaching in the Dutch church, and to the Malay Christians, he was Secretary to the auxiliary Bible Society of Java, the principal agent in establishing auxiliary Societies in behalf of Missions, Bibles and Tracts, and distributed many, which were thankfully received, and read with attention and profit.

After his death the mission was suspended till the arrival of *Mr. Slater*, in 1819, when the Society gave a permanency to the mission by purchasing a piece of ground, eligibly situated at a little distance from the city in the midst of Chinese villages and Mahomedan dwellings, on which a house has been generously erected by resident friends of the mission. As an outfit, Mr. Slater was furnished, from Canton and Malacca, with about 15,000 volumes of Chinese Tracts, Testaments and parts of the Old Testament; likewise Malay Tracts, Spelling Books, Catechisms, &c. which he extensively distributed with pleasing anticipations of reaping much fruit. A chapel for English and Malay worship has been erected, mostly, by local contributions, and Chinese schools established. Mr. Slater preaches in Malay, Chinese and in one of the provincial dialects of the Chinese. The Chinese assemble in crowds and attentively listen to the subject of Christianity. The late *Dr. Milne* sent two Chinese teachers to assist Mr. S. in the enlarged concerns of the mission, and in 1822, *Rev. Mr. Medhurst* arrived from Penang to take a share in the Chinese branch.

Bath, a very delightful village on the isl. Jamaica, 13 miles from Morant Bay, situated at the bottom of a very high mountain, where are some of the richest and best cultivated estates in the colony. It owes its rise and name to a hot, sulphurous spring, which flows from the mountain, the water of which will boil an egg. The bath is much visited. The majority of the white inhabitants, many of whom are respectable, are friendly to the Missionaries.

Mission;—This is included in the Morant Bay circuit of the Wesleyan Missionaries, where a chapel was provided, in 1821. In 1820, the members in Society, on the neighboring estates, were 600.

Bathurst, a new, flourishing and healthy British settlement, W. Africa, on the isl. St. Mary, at the mouth of the Gambia, between 13° and 14° N. lat. By means of this settlement, a very prosperous commercial trade has been introduced up the Gambia, which is designed to suppress the slave trade. The river is navigable more than 500 miles; and, in point of commercial importance, this place is expected to become the first

British establishment on the coast, as it affords the best intercourse with the interior. Population, upwards of 2,000, almost entirely Jaloofs and Mandingoes. They are friendly and many are desirous for religious instruction. They are Mahomedans.

Mission; C. M. S. 1819.—*Rev. R. Hughes* arrived here in March, 1821, as Chaplain to the garrison and superintendent of schools, but died in August following; previous to this, schools had been established. *Rev. John Horton* soon succeeded Mr. Hughes, but little is known of the success of his labors.

The *Wesleyan Missionaries* have been stationed here with the view of extending their labors among the numerous tribes on the banks of the Gambia, and into the interior.

BATHURST, town of liberated negroes, in the parish of St. James, Sierra Leone. Pop. 393; chiefly Jaloofs.

Mission; C. M. S. 1817.—*W. Davis, N. Teacher.*—Communicants, 27;—Scholars, 176. The strong prejudices of the people in favor of their native customs are gradually giving place to civilization and the influence of the gospel. *Rev. John Gerber* was stationed at Bathurst, supposed to be this place, in January, 1823.

BATTICALOE, *Batticola*, or *Batacola*, small island, about 3 1-2 miles in circuit, on the E. coast of Ceylon; 60 miles N. Matura. E. lon. 82°. N. lat. 7° 45′. Here is a fort, a few English families, and a small village of Mahomedans and Hindoos, who are dupes to the vilest superstitions. They mostly speak Tamul. The heathen population is numerous on the adjacent shores, who are remote and secluded from any other missionary station, the intermediate country being wild and dangerous.

Mission; W. M. S. 1814.—*Joseph Roberts, M.—Mr. Ault* commenced a mission here, and rested from his very active and successful labors in the following year: yet, in this short space, he had nearly prepared an extensive circuit. At this time, he was the only Missionary, from Jaffna on the north to Matura on the south, a distance of 330 miles. He acquired the Tamul, and preached often and extensively to large and attentive congregations, beside superintending several schools of about 140 scholars; into which he introduced portions of the gospel, copied by the scholars upon their *olas*, for school-books, instead of the books and vain songs of the heathen. He began to see precious fruits of his labors. After his death, this mission was only partially supplied, till about 1821, when Mr. Roberts, having previously acquired a knowledge of the Tamul at Jaffna, resumed the mission. At the last dates, he was preaching to attentive congregations, and superintending 4 schools of 136 pupils. A Bible Society has been formed here, and a collection tak-

en up, at one time, of 124 rix dollars for missionary purposes, or 31 Spanish dollars.

BATTICOTTA, parish in the district of Jaffna, on the northern extremity of the island, Ceylon; 6 miles N. W. Jaffnapatam, 2 N. W. Manepy and 3 S. E. Panditeripo. Previous to the desolating sickness in 1819, the parish contained 1,300 families. E. lon. 80° 15′. N. lat. 9° 45′.

Mission; A. B. C. F. M. 1817. —*Benjamin C. Meigs, Henry Woodward, Ms. Gabriel Tissera, N. Preacher.* Having gained permission of government to occupy the glebe-lands, at this place, Messrs. *Richards and Meigs* commenced repairing the buildings in 1816, and removed their families here, in June, 1817.

The *mission-premises* contain nearly 4 acres of land on which the Missionaries found the following appertenances, a church, dwelling house, 5 other small buildings, 2 yards, a garden, 4 wells, 11 mangosa trees, and 51 palmyra trees, all belonging to the government of Ceylon.

The church is 171 feet long and 65 wide, the walls, 4 feet thick, are chiefly of coral stones. From one end to the other are 20 massy pillars, 10 feet in circumference, in two rows, supporting 18 fine arches, which are so much higher than the walls as to support the roof. It was built by the Portuguese, in the 16th century, and repaired by the Dutch in 1678. Since the English took possession of the island, in 1795—6, all the buildings had been rapidly decaying, till the Missionaries made the repairs. The ravages of time had nearly demolished all that pertained to them of wood. The *church* and *dwelling house*, according to the custom of the country, are one story high. The latter is 100 feet long and 42 wide, the walls of coral stones, the floors of brick, and, in the time of the Dutch, was the country seat of the second officer in command at Jaffna. In front is the church, about 20 rods distant. Back of the house are the yards, enclosed by a wall about 8 feet high. Through one of these is an entrance into the garden, which contains nearly 2 acres, enclosed by a fine wall of coral stones, laid in mortar, 9 feet high. In this are 3 wells to water it in the dry season, and the palmyra trees; the fruit of which constitutes the principal food of the natives, half the year, the leaves are used to cover the roofs of buildings, and instead of paper for writing. The mangosa trees are in front of the house; from the nuts a valuable oil is expressed, and the trunks of these and the palmyra are valuable for timber.

The first object of the Missionaries was to learn the Tamul language and establish schools. In about a year they acquired the language so as to preach without interpreters, both in the mission house and

in the neighboring parishes. The boarding school at this station was commenced, July 26, 1818, with 5 boys. Owing to the prejudices of the natives against their children eating on the church land, a small house was erected on an adjoining acre of land belonging to a heathen. In 1822, the school consisted of 22 boys, 17 of whom had received English names, according to the request of their benefactors, several of whom are hopefully pious, and render important aid to the mission. At the same time were 4 girls, 3 of whom were named. In 1819, Mr. Meigs superintended 6 schools in this and neighboring parishes, containing 300 children, who were instructed in the principles of the Christian religion. Mr. Richards was eminently useful here as a Missionary and Physician, till 1821, when he removed to Tillipally, and died Aug. 3, 1822. Mr. Woodward succeeded him at this station.—See *Jaffna.*

BAVIANSKLOOF, now, *Gnadenthal.*

BAY *of Islands*, bay on the N. E. coast of the northern island of New-Zealand. The mouth of the harbor is about 12 miles, with good anchorage for shipping in several coves, as well as behind the islands, of which there are a number in the bay. Some of the coves extend more than 20 miles into the interior. Four considerable rivers run into the harbor. The soil of the adjoining land is very fertile.—See *New-Zealand.*

Mission;—See *Rangheehoo, Gloucester.*

BAY *of Kenty*, bay on the northern shore of lake Ontario, U. Canada, inhabited by the Mohawks.

Mission; S. prop. G. F. P.—*John Hill, John Green, Schoolmasters.* This place is occasionally visited by Rev. Mr. Stewart of Kingston, who superintends the school and performs other missionary labor. The Mohawks here are very desirous of instruction, the pupils make encouraging progress, and a permanent mission is intended.

BEAUSEJOUR, estate, 5 miles N. St. George's, Grenada.

The *Wesleyan Missionaries* have established a school here to give the children religious instruction, who make desirable progress.

BEAUVILLE, town in France, containing nearly 2,000 inhabitants.

The *Wesleyan Missionaries* take this in their circuit, and have a small Society here.

BEDEQUE, town in Nova-Scotia.

Mission; W. M. S.—*Thomas Paine, Ms.*—In 182', the members in society were 64, 20 of whom were added during the year.

BEERBHOOM, *Bheerbhoom* or *Birbhoom*, district in Bengal, Hind. N. W. Calcutta; 80 miles long and 30 wide, bordering on Monghyr, N. and Burdwan, S.

Mission; B. M. S.—As ear-

ly as 1800, *Mr. Thomas*, one of the first Missionaries to Calcutta, devoted much time to the introduction of the gospel in this district, and prepared the field for future laborers; which was successively visited by Messrs. *Chamberlain* and *Wm. Carey, Jr.* while residing at Cutwa. For a considerable time, they principally labored, with the aid of native assistants, at *Lakra-koonda* and the neighboring villages

Lakra-koonda is a large and populous town in this district, 60 N. W. of Cutwa. Their labors resulted in founding a branch of the church at Cutwa and establishing schools. In 1822, the members here were formed into a distinct church, which the Missionaries intend to divide, and organize one at *Soori*, and the other at *Bhoori* or *Dooberajpoor*.

Mr. Hampden is now settled at *Soori* and preaches to both congregations, as well as in the surrounding neighborhood.

BEERPORE, a very extensive village, in Bahar, Hind. containing about 1,000 houses, 6 miles from Buxar.

Mr. Bowley of Buxar has distributed portions of the Hindee Gospel and Tracts here, and used other means to introduce the gospel, which have excited much attention.

BELFAST, a settlement in Antigua, where the Church Missionaries, in 1821, had 217 scholars in their schools, who were making very pleasing progress.

BELGAUM, populous town and military station between Bombay and Bellary, 200 miles N. W. Bellary. The Canara is chiefly spoken here, and in the extensive country between this and Bellary, and the Mahratta between this and Bombay.

Mission; L. M. S. 1820.—*Joseph Taylor, M. Ryaduss, N. Teachcr.* Mr. T. came here from Bellary, favored by Gen. Pritzler, the commanding officer at this post, and receives a liberal allowance for his services in the camp. He soon opened two native schools, at Belgaum and Shawpore, consisting of 120 scholars, who receive Christian instruction. The gospel is producing a happy influence upon Brahmins and many others, and the prospects are very encouraging. A Society has been formed, which has contributed liberally in aid of Bible, Missionary and Tract Societies, and has promoted the circulation of the Scriptures and Tracts in 5 languages with manifest good effect.

BELLARY, or *Belhary*, populous, fortified town, in the northern part of Mysore, Hind. 187 N. Seringapatam and about 300 N. W. Madras, surrounded by many populous towns and villages. Here are many English soldiers and residents, and the place is vastly important as a missionary station, being the residence of the collector for several populous districts, in consequence of which, it was judged, in 1821,

that from 12 to 13,000 Ryots, [renters of lands,] and others were collected, at one time, from various districts to pay their rents, and transact other business.

Mission; L. M. S. 1810.—*J. Hands, W. Reeve, H. Chambers, Ms. W. Howell, Superintendent of Schools, Anandarayer, N. Teacher.*

The Mission Garden of 8 acres is granted by government, free of rent, while schools are kept on the premises. Mr. Hands commenced this station, and, in a short time, formed a grammar and vocabulary. In 1820, the Missionaries had translated the Bible into the Canara language and several tracts, which are printed at their press, recently obtained, and extensively and usefully distributed by the Ryots and others, who are very anxious to obtain, and thankfully receive them. Some have travelled 200 miles to procure a copy. A numerous church has arisen of soldiers and residents, to which 50 have been added in 18 months. In 1820, two heathen converts were added, the first fruits. The strong holds of idolatry are yielding to the force of truth, and a spirit of inquiry extensively excited on the subject of Christianity by frequent, itinerant preaching, the distribution of religious books and establishment of schools. Beside several promising Native and English schools in the Mission Garden and Fort, the Missionaries have established and superintend others in the neighboring towns and villages, 16 in all, embracing 800 scholars. In all these schools the Scriptures are read, portions committed to memory, and catechisms taught. A valuable library has been obtained for sabbath schools, which are numerously attended. Auxiliary Missionary, Tract and Bible Societies have been formed, which contribute about $1,000 annually. The beneficial effects of this mission are very apparent. When the Missionaries arrived, very few families could be found of those born in the country, who were able to read, or willing to learn. Their leisure time was mostly consumed in recreation. Many of these have become decided Christians, are ornaments to the church and contribute liberally for the support of schools and the various objects of the mission.

The following are among the neighboring schools superintended by the Missionaries, *Assoondy, Coul Bazar, Hurriall, Mokai, Paltoon, Ruggool.*

Belmont, settlement in the parish of St. Ann's Bay, Jamaica.

Mission; W. M. S. 1821.—*Turtle and Crofts, Ms.* in connexion with St. Ann's Bay. A chapel is erected. Members in society, 40.

Belle Ombre, town on the island, Mauritius, about 40 miles from Port Louis.

Mission; L. M. S.—In 1819

—20, *Mr. Jones* retired here from Madagascar for the recovery of his health, and, assisted by an English resident, *Mr. Telfair*, opened a Sabbath school and a day school of about 50 scholars each, on his extensive plantation, by which means a general spirit of religious feeling pervades all classes of the numerous population, exerting a very happy influence on other planters and slaves. Mr. Jones returned to Madagascar, in 1821, but the schools continue to prosper under Mr. Telfair's superintendence.

BELLIGAM, town, Ceylon, included in the circuit of the Wesleyan Missionaries at Matura. Notwithstanding many discouragements, the word of God prevails.

BELTOLLAH, town in Bengal, Hind.—In 1821, the Christian Knowledge Society established 5 Bengalee schools in this vicinity, and a central English school at this place under the superintendence of *Mr. Van Gricken.*

BEMBALA, there are two native towns of this name, in or near the Sherbro country, W. Africa, which are occasionally visited by *Wm. Tamba*, a zealous Native convert, who collects small congregations in each place, to whom he expounds the scriptures. The attention excited encourages the hope, that he will be instrumental of much good.

BENARES, large, fertile and populous district, Hind. on both sides of the Ganges, ceded to Great Britain in 1775. Annual revenue, about £400,000. It lies between Allahabad on the west, and Bahar on the east. See *Benares, Secrole.*

BENARES, city, capital of Benares district, Hind. on the N. bank of the Ganges; 460 miles, N. W. Calcutta; 6 miles long and 4 wide. It is one of the first cities in Hindostan for the costliness of its structures. In contains more than 12,000 stone and brick buildings, many of which are six stories high, and more than 16,000 mud-houses. The Brahmins occupy about 8000 of the houses, and receive religious contributions. The streets are narrow and irregular.—Population, in 1803, 582,000, mostly Gentoos; very few English. Benares has been from time immemorial the residence of the most learned Brahmins, the seat of science and literature, and is denominated the "Holy City." The Shasters affirm, and the natives suppose, that whoever dies in this city will be saved.

Some years since a *Hindoo College* was founded here by a late English resident, Mr. Duncan, to encourage learning among the Brahmins, which has recently revived, and is becoming a very important Institution. The Government allow 20,000 rupees, or $11,100 annually, for its support. The course of study is 12 years, and students are admitted from 12 to 18 years of age. The first annual examination was held in 1820. In 1822,

the number of students was 172, more than 100 of whom received no support from the funds. E. lon. 88°. N. lat. 25° 30′.

Mission; B. M. S. 1816.—*Wm. Smith, M. with Native Assistants.* Mr. Smith is much encouraged in his labors by the conversion of several natives, 2 of whom were Brahmins. He has extensively distributed books and tracts in 4 different languages, and preaches to crowds of attentive Hindoos, to whom he communicates copies of Hindee gospels, and has a promising school of native children.

C. M. S. 1817.—*Thomas Morris, M. John Adlington, Superintendent of Jay Narain's Charity School, with Assistants and Native Teachers.* Mr. and Mrs. Morris arrived Jan. 10, 1821. The Charity School was liberally endowed by *Jay Narain Ghossaul*, a Hindoo, who was very zealous to promote Christianity among his deluded countrymen. To this object he appropriated a large building, in the city, 3 stories high, which cost 48,000 rupees, and 40,000 rupees, as a permanent fund, and consigned the care of the school to the Church Missionary Society, which was opened in 1818, and, in 4 months, 116 pupils were received, who are taught the principles of the Christian religion, together with various sciences and languages to prepare them for usefulness. The growing expenses of the school soon exceeded the income of the fund, and the excess has been defrayed by the Government. Success attends the labors of the Missionaries, and many rich and learned Hindoos are ready to welcome the gospel. A printing press is usefully employed at this station.

L. M. S. 1820.—*Matthew T. Adam, M.* Mr. A. while learning the Hindostanee, preached to a few Europeans, has compiled several Tracts in Hindoo, and opened a Native school.

The *Christian Knowledge Society* has a valuable depot of books in this city.

Bencoolen, sea-port town and fort, S. W. coast of the island, Sumatra, about 2 miles in compass, where the English have a settlement and factory. The town stands upon a morass, and is unhealthy. It is chiefly inhabited by native Malays, who build their houses on pillars of bamboo wood. There are a few English, Portuguese and Chinese; but few of this class survived the intemperature of the climate, till Fort Marlboro' was built on a dry and elevated situation, about 3 miles distant, where these inhabitants repair during the rage of sickness. The principal establishment of the East India Company, on the island, is at this place. E. lon. 102° N. lat. 3° 49′.

Mission; B. M. S. 1819.—*Richard Burton, Nathaniel M. Ward, Wm. Robinson, Ms.* The head quarters of the mission are at the fort, but the

labors of the Missionaries are greatly extended in the neighboring villages, in preaching, distributing Tracts and establishing schools. They have received much kind attention and assistance from the Governor and other Europeans, who welcomed them as the first Missionaries, who had landed on the island. Mr. Ward soon established a printing press, which is an efficient auxiliary in spreading the gospel, in furnishing the schools with elementary books, and in supporting the mission. Malay books are sought and read with great avidity; and a growing disposition, in the natives, to learn is very apparent. The Missionaries indulge a hope that, at no very distant period, the bulk of the rising generation will be able to read, and be supplied with books from their press. Several native schools have been established, and pressing applications are made for others in neighboring, and distant villages. Female education is becoming popular. The Governor has transferred to the Missionaries the care of an Orphan school for half-cast children, which, it is thought, will contribute much to the influence of Christianity among the people. The gospel is gradually undermining the foundations of Mahomedan delusion.

BENGAL, province, Hind. on each side of the Ganges; bounded, N. by Bootan; W. by Bahar and Orissa; S. by the bay of Bengal, and E. by the Burman Empire and Assam; 400 miles long and 300 broad; between 86° and 92° E. lon. and 21° and 27° N. lat. The coast between the Hoogly and the Ganges, 180 miles, is a dreary inhospitable shore, which sands and whirlpools render inaccessible to ships of burden. Bengal is, generally, a low, flat country, fertilized by the Hoogly, Ganges, Burhampooter and several other rivers, which overflow their banks in the rainy season, and inundate the low countries, except such parts as are protected by dikes at an enormous expense. The rainy season continues from June to September, but the inundations from the Ganges and Burhampooter, only about a month in the latter part of July and beginning of August. After the waters subside, diseases rage, especially among those, who are not accustomed to the climate. The soil is very productive in most kinds of grain, vegetables and fruit, but rice is the principal crop.

The presidency of Bengal includes several provinces, and yields an immense revenue to the British, who gained possession in 1765. The population of Bengal is estimated at more than 15,000,000; within the presidency are about 40,000,000. It is peopled by various nations, but the principal are the Moguls, or Moors, and the Hindoos, or Bengalese. The Bengalese and Moors have each a dis-

tinct language. The former are idolaters; generally live in huts, built of mud and straw, seldom use chairs or tables, but sit on the ground, and eat with their fingers. Among their horrid superstitions, is that of burning widows on the funeral piles of their deceased husbands, of whom between 3 and 900 are annually sacrificed in the presidency of Bengal. The Moors, originally natives of Tartary, are descendants of those, who subjugated the empire of Hindostan, 2 or 3 centuries ago, and are Mahomedans. There are many English, Dutch, French, and Danes, who came here for the purpose of commerce. The English are the most numerous of these, and their chief settlement is at Calcutta.

Mission; see *Barrackpore, Barripore, Beerbhoom, Berhampore, Burdwan, Calcutta, Chandernagore, Chinsurah, Chittagong, Cutwa, Dacca, Dewangunj, Dinapore, Doorgapore, Dum Dum, Goamalty, Jessore, Kidderpore, Malda, Midnapore, Moorshedabad, Sadamah'l, Sahebgunj, Serampore, Silhet, Tumlock.*

BENTOTTE, town, Ceylon, W. coast, 45 miles S. Colombo. The *Wesleyan Missionaries* have a society here of 37 members in connexion with *Caltura;*—which see.

BERBICE, district of Guiana, S. America, ceded to the British in 1814. It extends on the coast from the mouth of the Corentyn, about 150 miles west to Demarara, including a river of the same name, which falls into the Atlantic in W. lon. 57° 20′. N. lat. 6° 30′, navigable for ships of burden 200 miles from its mouth, on each side of which are many valuable plantations of sugar, coffee, cotton, &c. The interior is peopled by the Arrowack Indians. Population, about 18,000: about 500 of whom are whites; the rest blacks, principally slaves, and pagans.

Mission; see *New Amsterdam, Pilgerhut.*

BERDITCHEF, town in Russia, containing upward of 16,000 Jews, among whom the R. B. S. has extensively distributed Bibles and Testaments, which have been eagerly sought. An auxiliary Bible Society has been formed.

BERDITSCHEW, town in Poland, containing about 30,000 Jews.

Mission; E. J. S.—The Missionaries from this Society have labored here in distributing and illustrating the Scriptures, and found many diligently inquiring after truth.

BERHAMPORE, fortified town in Bengal, 120 miles N. N. W. Calcutta, and 6 from Moorshedabad.

Mission;—The Baptist and other Missionaries in Bengal have made frequent excursions to this place and preached to the soldiers with happy effect. A church of about 20 members was formed, about 1813, most of whom removed to Calcutta, a few years after; yet, the Missionaries have been

encouraged to continue their occasional labors, and the Baptists have at different times stationed Native preachers and Assistants here, who have not labored in vain. A small Female Society has been formed for the support of female schools.

BERLIN, one of the most flourishing cities in Europe, on the river Spree, capital of the Prussian States, Germany, 11 miles in circumference. In 1818, including the military, the population was 188,485. Here are many Jews, among whom are the most encouraging indications that the time of mercy toward Israel is approaching. In 1822, a Society for promoting Christianity among the Jews was formed in this city under the express sanction of the king, and much zeal and liberality is manifested in the cause.

Missionary Institution ;—The Berlin Missionary Institution was founded in 1800, and is supported by the voluntary contributions of individuals. It is designed to qualify pious young men for Missionaries, and is under the immediate care of Rev. Jænicke of Berlin. Many faithful Missionaries have gone to different fields of labor from this school of the Prophets.

BERMUDA, or *Somers' Islands*, cluster of small and rocky islands, about 400 in number, about 600 miles easterly from Cape Hatteras, N. Carolina, which is the nearest land. The principal islands are St. George, St. David, Cooper, Ireland, Somerset, Long Island, &c. The whole contain about 10 or 12,000 acres of land, a small part of which is inhabited. Population, 10,381, about half blacks. Religion, Church of England.

Mission ; W. M. S. 1788.—*James Dunbar, Charles Janion, Ms.*—In 1821, the members were 59 whites and 47 blacks. An auxiliary Bible Society, consisting chiefly of blacks, distributed within the first year after its formation 305 Bibles and Testaments. Here is a Sabbath school of more than 50 colored children. A Missionary Society is conducted with spirit, and affords annually a liberal support to the general fund. The Mission is in a prosperous state.

BESHTAW, *Beshtau or Beshasaw*, five mountains on the frontier of the Russian Empire, in the Circassian country, between the Euxine and Caspian Seas, chiefly inhabited by Mahomedans. On the east side of the largest, the Scottish Mis. Society has a station at *Karass ;*—which see.

BETHANY, formerly *Klip Fountain*, settlement in Great Namaqua Country, S. Africa, about 550 miles from Cape Town, near the former station, called Warm Bath.

Mission ; L. M. S. 1815—*H. Schmelen, M.*—Mr. S. while on an exploring tour was induced to settle here by the earnest entreaties of the chief and his people, some of

whom had profited by religious instruction at Warm Bath. He opened a school which soon contained 140 children, and a general concern on the subject of religion prevailed among the inhabitants. During the first year he baptized 65 adults and 40 children. The inhabitants from neighboring kraals frequented his meetings, anxiously desiring to be instructed in the way of salvation. The fruits of this mission have been very salutary in promoting Christianity, civilization and the education of the rising generation.

Bethany, station of the United Brethren on the island of St. Jan, commenced in 1741. In August, 1793, the church and negro-houses were demolished and swept away by a tremendous hurricane. In 1812, the congregation consisted of 455 baptized, and 201 communicants.

Bethel, mission-station at the French Camps, in Mississippi, among the Choctaws, on the public road from Tennessee to Natches, about 60 miles S. W. from Mayhew, and the same distance S. E. from Elliot, an elevated and healthy situation on the high land between the Pearl and Big Black rivers, 4 miles south of the upper French Camp. The mission-buildings are pleasantly situated 50 rods west of the road. In the vicinity are several whites with Indian families, most of whom speak the Indian and English languages. They have many slaves, who likewise speak both languages. Within 40 miles are many natives groping in spiritual darkness.—The pernicious examples of unprincipled whites have poisoned their minds and corrupted their morals, so that with very few exceptions they have been degraded by every species of vice. This place was formerly known by the name of *French Camps*, afterwards, *Newell*, and recently, *Bethel*.

Mission; A. B. C. F. M. 1821.—*Loring S. Williams, Assistant M. Stephen B. Macomber, Sm.* both married. Mr. M. arrived in the spring of 1823. In the summer of 1821, Mr. Williams had charge of the school at Elliot; and, being obliged to journey for his health, was directed to visit different parts of the Choctaw nation in order to learn their disposition in relation to the instruction of their children. At this place he found the white inhabitants very anxious on the subject, made arrangements to establish a local school, removed his family here in October following and took residence in an old cabin, where he opened a school on the 5th of November. He selected a site for the station on a pleasant eminence in a thick forest, and such was the zeal of the inhabitants, that in less than a month they nearly completed a large dwelling house, divided into 5 apartments, beside a hall 16 feet wide, a piazza in front, and one 44 feet long

in the rear, the whole covered by a roof 90 feet by 40; also a meat house and a cabin for a cook. In addition to this they agreed to provide for the teacher's family, and for such of the children as could not board at home, to supply the necessary domestic help, and to clear 10 acres of land for a garden, cornfield and other necessary purposes. January, 1822, there were 15 scholars, and in February, 1823, there were 24, besides 2 of Mr. Williams' children; 7 of this number were females, 8 full blooded Choctaws, 9 supported wholly at the expense of the Board, and the others principally by their parents. The children were very diligent in and out of school, and made good proficiency. From the commencement of the establishment provision was made for the accommodation of poor children to be educated at the expense of the mission. A small congregation usually collect on the Sabbath at the house of Mr. Williams for religious worship. In the summer of 1822, a considerable revival prevailed at the tation, principally among the blacks, and as many as 10 or 12 gave evidence of real conversion to God, some of whom were formerly notorious for their wickedness. On the 17th of November following a church was organized, and 4 of those, who had become hopefully pious during the summer, publicly professed their faith in Christ. On the 19th of January, 5 others united with the church, and it was expected that others would soon come forward.

This station is important as a deposit for Bibles and Tracts. Many people emigrating from the States to the new purchase are destitute of Bibles and other books, and, among the white settlers in the neighborhood, only 4 Bibles and 1 Testament were found when Mr. Williams first visited them. Many Bibles and Tracts have already been distributed to residents and travellers.

The Sabbath is now regarded especially by the black population, and vice is extensively restrained.

BETHELSDORP, settlement of Hottentots, in Cape Colony, S. Africa, about 500 miles E. of Cape Town, and about 7 miles N fort Frederic, at Algoa Bay. Population, about 1,200.

Mission; L. M. S. 1803.—*James Kitchingman, M.* with *Native Teachers.*—*Messrs. Vanderkemp* and *Read* removed to this place from fort Frederic, where they took refuge from the rapacity of the neighboring Hottentots. The Dutch Governor, Jansen, assigned the Missionaries and their adherents a tract of land for a settlement, about 10 miles in circumference, on which they formed a regular village, and built a temporary church. Recently the village has been much extended and a large church erected. Sev-

eral Missionaries have successively labored here with great perseverance and success. Hundreds have been instructed in their schools, and from the lowest state of degradation have become civilized, adorned a Christian profession, and have contributed liberally to the funds of the Society, and for the support of the poor. In 1819, the church consisted of about 200 members; scholars, 140. The British and Foreign Bible Society has forwarded several hundreds of Dutch Bibles and Testaments, which have been thankfully received. In the latter part of 1821, Rev. Dr. Philip of Cape Town, the superintendent of the Society's missions in the Colony, visited this station and made the following communication to the Society. "I can now meet the calumniators of missions and the enemies of the Hottentots on their own ground, and challenge them to show me, in any part of the world, a people more capable of being improved than the abused Hottentots of S. Africa, or attempts at civilization more complete in their success than what may now be seen at Bethelsdorp."

BETHESDA, settlement, Antigua, W. Indies, 3 miles N. English Harbour.

Mission; C. M. S. 1813.—*W. Anderson, Sm.* with *Assistant Teachers.*—Here is one of the 7 schools patronized by the Society on this island. The scholars, between 2 and 300, are slaves from the neighboring estates, who are taught to read the Scriptures, instructed in the principles of religion and the duties of their station. A commodious schoolhouse has been built, and the establishment is in a prosperous state. Religious instruction has a happy influence upon the pupils.

BETHESDA, formerly, *Orlam's Kraal,* settlement, S. Africa, in the interior, on Great Orange river 6 or 700 miles N. Cape Town, inhabited by Orlams, Carannas and Bushmans, in a very rude, uncultivated state.

Mission; L. M. S. 1808.—The labors of *Messrs. Sass and Helm* have been signally blessed, especially among the Corannas. About 1814, more than 80 were baptized in the course of a year. About this time, Mr. *Helm* removed to Griquatown, and Mr. Sass continued to labor here successfully for several years, and widely extended the influence of the gospel, when he found the heat of the climate was destroying his constitution, and he removed to *Campbell* with such of the natives as were disposed to attend him.

BETHESDA, settlement, St. Christopher's, W. Indies, where the *United Brethren* have recently commenced a station, and have erected a church and mission-house. The assembly is numerous, and prospects are encouraging among the slaves.

BETTY'S HOPE, large estate,

Antigua, W. Indies, frequently visited by the Wesleyan Missionaries. The slaves are very attentive to instruction, many have become members of the society and are very exemplary in their deportment.

BEZONDERMEID, or *Byzondermeid ;* see *Steinkopff.*

BHEERBHOOM, see *Beerbhoom.*

BHOLAHAUT, town, Bengal, Hind. where the Baptist Missionaries, in 1813, had a promising school of 50 boys.

BHOOANEEPORE, village, Bengal, in the vicinity of Calcutta. The London Missionaries occasionally preach here to attentive congregations and distribute Tracts, which are read with avidity.

BHOORI, see *Beerbhoom.*

BIG SPRING, Upper Sandusky, Ohio.—The *Methodist Missionaries* in U. Sandusky have labored here among the Wyandots with success. In 1822, many attended meeting with much seriousness, and, on one occasion, 10 offered themselves for admission as members of the society.

BIRBHOOM, see *Beerbhoom.*

BIRMADASAM, town, Hind. 15 miles W. Palamcotta. The people have sent urgent petitions to the Missionaries at Palamcotta for the establishment of a school. In return the Missionaries sent them catechisms, with a promise to visit them as soon as possible to comply with their wishes.

BIRMAH, see *Burmah.*

BLACK HEAD, town in Newfoundland.—The *Wesleyan Methodists* include this in their circuit. In 1821, the Sabbath school contained upward of a 100 children, and many were anxiously inquiring the way of salvation. *Wm. Ellis, M.*

BLACK TOWN ; see *Madras.*

BLUE HOLE, large estate on the isl. Jamaica, W. Indies, visited by the *Wesleyan Missionary* at Montego Bay, who collects a large and attentive congregation. The owner of the estate is much delighted with the improvement of his slaves under religious instruction.

BLUFF, settlement on Harbour Island.—The *Wesleyan Missionaries* labor here. In 1822, a school was regularly taught of 13 adults and 40 children ;—the members in society were increasing.

BOGUE, large estate on the isl. Jamaica. The *United Brethren* have labored here with much success. In 1812, the regular congregation was more than 200.

BOLABOLA, see *Borabora.*

BOLAM, small island occasionally visited by Rev. Mr. Kam.—See *Amboyna.*

BOMBAY, small island near W. coast, Hind. about 7 miles long and 1 wide near the fort, containing a very strong and capacious fortress, a large and populous city of the same name, a dock yard and marine arsenal. It has a very spacious and safe harbor, was ceded to the English by the Portuguese, in 1662, and was

chartered to the East India Company, in 1668, who retain the possession. Toleration is granted to persons of every religious profession. The population has been estimated at 220,000; but a late census gives 161,550 of the following classes; British, 4,300; Native Christians, i. e. Portuguese Catholics and Arminians, 11,500; Jews. 800; Mahomedans, 28,000; Parsees, 13,150; Hindoos, 103,800 The Jews, Mahomedans, Catholics, Hindoos and Parsees are strongly addicted to their several superstitions. The Armenian Christians have little of religion, but the name; and very few of the English settlers manifest the power of it. The Hindoos generally speak the Mahratta;—the Parsees, the Guzerrattee. The climate is unhealthy, and the water, brackish. It has an extensive commerce with the neighboring continent and the fertile Island of Salsette.

On the western side of this island, about 3 miles from the city of Bombay is the celebrated temple of *Maha Luxumee*, or the *great goddess of wealth*, to which an annual pilgrimage is made, principally, by the idolaters of the island. In 1815, it was judged that 100,000 people were assembled on this occasion, who went individually into the temple, got a glance at the idol, made a prayer about half a minute in length, presented a trifling offering, and then retired.

The *city* of Bombay is about a mile in length, the principal port and settlement of the English in this part of India, defended by very expensive fortifications, which render it the most considerable fortress in India. The houses, in general, are neither splendid nor commodious. Except in those of the English, transparent shells, framed in wood, are used instead of glass windows, which admit little light. This is the seat of the British Presidency, and capital of the British possessions on the west coast of Hindostan, as Madras is of the Coromandel coast, and Calcutta, of Bengal. E. lon. 72° 38′. N. lat. 18° 58′.

Mission; A. B. C. F. M. 1813.—*Gordon Hall, M. James Garrett, Printer;* both married.—This is the first station established by the Board. The first Missionaries, Rev. Messrs. *Newell, Hall, Nott, Judson and Rice* sailed, Feb. 1812, and after various wanderings and disappointments, Messrs. Hall and Nott arrived at Bombay in about a year, and were joined by Mr. Newell, the year following; before which time Mrs. Newell died at the Isle of France. Mr. Judson and wife and Mr. Rice became Baptists in Bengal and left the connexion. Mr. and Mrs. Nott returned to this country on account of his ill health, in 1815. About this time, Messrs. Hall and Newell, the only Missionaries at this station, began to instruct the Natives in the

principles of Christianity, and translate the Scriptures and Tracts into the Mahratta language; they had also established a promising school for European and half cast children, and, from the first, preached to such as understood English. Rev. *Horatio Bardwell* and wife arrived. Nov. 1, 1816; about the same time a printing press was procured from Calcutta, which he was competent to manage, and another valuable addition was made to the mission by the marriage of Mr. Hall to an English lady, who had acquired a knowledge of the Hindostanee, one of the principal languages spoken at Bombay. In Feb. 1818, Rev. Messrs. *Allen Graves and John Nichols*, with their wives, and Miss *Philomela Thurston* joined this mission, and in March following Miss T. was married to Mr. Newell. In Jan. 1821, Mr. Bardwell and wife left the station and embarked for America on account of his ill health; Mr. Newell died, May 30, of the same year; a few weeks previous to this, Mr. Garrett arrived, who has married the widow of Mr. Newell. In 1822, Mrs. Graves embarked for America for the recovery of her health, and sailed from this country for Bombay with Rev. *Edmund Frost* and his wife in September, 1823.

Notwithstanding the numerous changes and bereavements of this mission, much has been done to irradiate this land of *gross* pagan darkness with the light of the gospel. Three important stations have been formed; beside this, one at Mahim on the same island, and at Tannah on the island of Salsette. Bombay is the seat of the mission. The 3 companies form but one church and one missionary association, subject to the same rules. They have translated and printed most of the New Testament, and portions of the Old into the Mahratta, which is spoken by 12,000,000 of pagan idolaters in Bombay and the adjoining country, amounting to 30,000 Books and tracts, nearly all of which have been circulated among the natives, and read, probably, by several hundred thousands. At each of the stations and on the continent, they superintend several schools which had increased to 25, in 1818, containing 1200 heathen pupils, who received Christian instruction; but for want of funds, the schools were reduced, in 1823, to 18, and the pupils to about 900, many of whom make a gratifying proficiency in literary and Christian knowledge.—Several children are supported in each family, and some, whose expenses are defrayed by their parents. A Jewish school promises much good in preparing teachers for the other schools. The Female Jew's Society of Boston has contributed liberally for its support. Benevolent persons in Charleston, S. C. and Sa-

vannah and Augusta, Ga. have engaged to support 3 free schools in or near Bombay to be named after those places respectively. Accordingly the Missionaries have called the first school established at Bombay, Charleston; one at Tannah, Savannah, and one at Mahim, Augusta. The annual expense of a school of 50 scholars is estimated at about $150. The Missionaries mingle with the natives to communicate Christian instruction, and preach to such congregations as they can collect, which are very irregular. They are, however, much encouraged that the time of favor to this people is not far distant. At this place, they have bought a valuable piece of ground on which they have built a stone Chapel, 60 feet by 35, which was opened on the 30th of May, 1823, in the Mahratta. This is the first house of public worship erected by Protestant Christians to accommodate the natives, in the vast region extending north from Cape Comorin to the Russian empire, and west from the interior of India to the Mediterranean. A Mission College is contemplated.

Beside the schools at the stations, *Bombay*, *Mahim* and *Tannah*, the Missionaries have established one at each of the following places, *Allabag*, *Basseen*, *Chandnee*, *Choub*, *Cullian*, *Kaup*, *Nogotnea*, *Pane*, *Panwell*, *Rawadunda*.

The Bombay Education Society was formed in 1815, to rescue the half-cast children of soldiers and other Europeans from profligacy and heathenism in Bombay and the adjoining country. The number of scholars reported is more than 1000, who make very satisfactory progress.

The Christian Knowledge Society commenced benevolent operations here in 1816, and have procured to be printed at the press of the American Missionaries vast numbers of Books and Tracts, which have been furnished gratuitously to the schools of the Education Society, and otherwise advantageously circulated.

The Wesleyan Methodists commenced a mission here, in 1816, but the Missionaries, Messrs. *John Horner* and *Joseph Fletcher* have left the station on account of ill health.

C. M. S. 1820.—*Richard Kenney, M.*—Mr. K. is acquiring a knowledge of the Mahratta and Hindostanee, and has established several promising schools of about 50 scholars each.

The British and Foreign Bible Society has greatly aided benevolent efforts here, and, in 1813, an efficient auxiliary Bible Society was formed.

BOMBERTOKEE, town, in the Sherbro country, S. Africa, occasionally visited by *Wm. Tamba*, a Native convert, who explains the Scriptures to small congregations.

BONAVISTA, *Cape*, on east coast, Newfoundland. The

Wesleyan Methodists report a Sabbath school here of about 80 children, most of whom have no other means of instruction. Members in society about 100, including those at Catalina. *Wm. Wilson, Junr. M.*

BOOTAN, country, Asia, between Thibet and Bengal. It is mountainous, but highly cultivated, and contains many very populous villages. The people differ essentially from the Hindoos, and resemble the Chinese. A *mission* was attempted in 1811, but failed.—See *Barbaree.*

BOOTCHUANA, or *Boschuana*, mountainous, fertile and populous country, S. Africa, between 20° and 27° S. lat. and extends from, or near the east shore, opposite Madagascar, several hundred miles west. It is principally inhabited by numerous tribes of Bootchuanas, concerning whom nothing was known till 1801, when two English travellers explored a part of the country. Since that time Missionaries have proceeded farther, and discovered a vast population entirely without the means of grace. In 1816, the London Society attempted a mission at Lattakoo, capital of the *Matchappee* tribe, about 900 miles N. E. Cape Town. To the west of this is a populous tribe called *Matslaboroos*, governed by 2 chiefs. In 1821, Mr. *Stephen Kay*, Wesleyan Missionary, explored this country, E. and N. E. from Lattakoo to the distance of about 3 or 400 miles, where he found many populous tribes or settlements of this people, among which are the following: the *Gokas*, estimated at 7,000; the *Tammakas* or *Red Caffres*, very numerous and extensive; the *Mashows*, about as numerous as the Tammakas; the *Moguannas*, upward of 7,000; the *Marootze*, about 12,000; beside these, he found several tribes of Bushmans and Corannas. The following are his remarks in view of his discoveries. "The further the interior of this long unknown quarter of the globe is penetrated, the greater the population appears. We are now, [Marootze tribe] only at its gates; and how deplorable is the fact, that not one of these numerous tribes have either a Bible or a Missionary! Here is heathenism indeed without the least mixture." The Bootchuanas are jet black, a very athletic, warlike race, free, in general, from every species of deformity. Their manners are peculiar, and the grossest superstition is interwoven in all their customs. They are very thievish, but hold the crime of adultery in the utmost abhorrence. Their language possesses no regular form, but is filled with all the unsoftened barbarity of savage sound. It is not uncommon to find from 2 to 10 or 12,000 living in a compact body, and scarcely any thing will induce them to remove. Each tribe has its laws, government and king,

who is invariably hereditary. They have advanced in the arts of civilization beyond their neighbors, and are passionately fond of hunting. The men hunt, build and take care of the inclosures for their cattle and prepare their wearing apparel, which consists chiefly of skins, sewed together with the sinews of goats, sheep and oxen. The females build the house, make its hedge, dig the garden and sow the land, which they appear to perform with the utmost cheerfulness. Sorcery and witchcraft universally prevail, and their faith is firm in almost any thing fictitious, especially when affirmed by their magicians. The majority carry pieces of stone, horn or roots suspended from their necks, which they use for magical purposes according to the direction of their sorcerers.

The deplorable condition of this people has excited the compassion of the friends of missions, and several Missionaries have entered the field with favorable prospects.—See *Kurreechane*, *Lattakoo*, *Mashow*, *Mobatee*, *New Lattakoo*.

BORABORA, or *Bolabola*, one of the Society Islands, about 24 miles in circumference, surrounded by many populous islands, about 14 miles N. W. Taha, and 16 from Raiatea. W. lon. 151° 52′. N. lat. 16° 32′. The inhabitants are very numerous and were formerly noted for more daring ferocity than those of any of the neighboring islands, all of whom, at one time, they held in subjection, and were gross idolaters till 1816, when they faithfully destroyed their idols.

Mission; L. M. S. 1820.—*J. M. Orsmond, M.*—The renunciation of idolatry at some of the neighboring islands, where Missionaries were laboring, led to the same event here, and many became very anxious to receive Christian instruction; accordingly, after many occasional visits of the Ms. Mr. O. settled among them in Nov. 1820, and was most affectionately received by the chiefs, 2 of whom, *Tetaaora* and *Miai*, had distinguished themselves by their zeal in destroying the idols, and in erecting a house for the worship of the true God.

Civilization and Christianity are steadily advancing, and the triumph over heathenism is complete. In Feb 1823, the deputation, Messrs. Tyerman and Bennet, visited this island, who received from the 2 kings and all the chiefs the strongest proofs of friendship. At that time, the mission was in a very prosperous state, and the schools were singularly well attended.

BOSCHUANA; see *Bootchuana*.

BOSJESMAN, or *Bosjeman*; see *Bushman*.

BOSJESVELD, sometimes called *Kramer's District*, in the district of Tulbagh, about 40 miles from Cape Town, S. Africa.

Mission; L. M. S.—Mr.

Cornelius Kramer has labored successfully among the slaves, Hottentots and Colonists in the district, and derived his chief support from the people.

BOTANY BAY, capacious bay on S. E. coast of New South Wales, New Holland, discovered by Capt. Cook, 1770, who took possession of it in the name of the king of Great Britain. This name has been given to an extensive country around, to which the English have transported convicts. The first were landed in 1788, since which the settlement has rapidly increased. The natives are in the rudest state of savage barbarity. The *Wesleyan Missionaries* at Sydney have established a flourishing Sabbath school at the Bay with 2 well qualified teachers.

BOUTAN ; see *Bootan.*

BOVE ROCK, settlement on isl. Jamaica, W. Indies, where Mr. *John Colmar*, *Wesleyan Missionary*, was stationed, in 1816.

BRAINERD, formerly *Chickamaugah*, in Chickamaugah district, Cherokee Nation, about 30 miles from the N. W. corner of Georgia, in an easterly direction, 2 miles within the chartered limits of Tennessee, on the western side of Chickamaugah creek, which is navigable to Brainerd, being 15 miles from its confluence with the Tennessee. It is nearly equi-distant from the eastern and western extremities of the Cherokee country, and perhaps 25 or 30 miles from the northern limit, which is the mouth of the Hiwassee. It lies 250 miles, N. W. Augusta, Ga. 150, S. E. Nashville, 110, S. W. Knoxville, Ten. about 2 miles N. E. of the road from Augusta to Nashville. W. lon. 86°. N. lat. 35°.

The *face* of the country is uneven ; but there are few mountains. Lookout is about 6 miles westerly from Brainerd, and is supposed to be, at least, 2,500 feet high. The woods are generally open; but on the bottom-land, near the rivers, the timber is thick and heavy, and the herbage luxuriant.

The *climate* is temperate. Though the days of summer are hot, the nights are very cool. The seasons have a much greater resemblance to those of the central parts of New England, than to those of Savannah or Charleston. Snows sometimes lie upon the ground a week or more, and the surface of the earth is occasionally frozen hard; yet, during the winter, cattle are seldom foddered, and are, not unfrequently, very fat in the spring. In addition to these natural advantages of the place, there is at the landing what is called a fish-trap formed by a partial dam. It was rebuilt, in 1817, and is of great benefit to the establishment. The fish are caught as they pass down the stream in the night, and 150 have been taken out at a time ; the largest weighing 30 pounds, and a

considerable proportion from 5 to 10 pounds each; most of which are of an excellent quality.

The *property* of the mission was summarily estimated as follows, in May, 1822.

Improvements of land	$1,300
Agricultural implements	550
Live stock	2,730
Saw mill and grist mill	4,000
School-house for girls	1,000
Other buildings	1,265
Mechanical tools	420
Iron, steel, lumber, &c.	485
Household furniture, loom, wheels, &c.	2,500
Library and globes	1,000
Medicines, surgical instruments, &c.	300
Provisions on hand	1.840
Total,	$17,390

The *mission premises* are in the midst of a wilderness, and were purchased for $500 of a white man, who had cleared a few acres and erected 3 or 4 log cabins. There are now between 30 and 40 buildings of various descriptions, mostly of logs, on a gentle eminence, principally on a line from N.E. to S. W. As you enter from the N. E. you pass the creek, where are the saw-mill and grist-mill, thence you enter a lane, which extends across the clearing, 80 or 90 rods, on either side of which are the principal buildings. Nearly in the centre of the row, is the mission-house, two stories high, having a piazza, its whole length, with a pleasant court yard in front. Behind it, and immediately connected with it, are the dining hall and kitchen for the establishment. A few feet to the S. W. is a two story framed building for the female school, well finished, and built by the direction of the President of the United States, who called here in 1819, and was pleased to express his approbation of the plan of instruction, and the deportment and improvement of the pupils. Before his departure, he gave the Missionaries a letter directed to the U S. Agent, and observed, "I have written to him to pay the balance of your account, for what you have expended on these buildings, and also to defray the expense of the house you are about to build. Make a good house, having due regard to economy." Beside this, government furnishes various implements of husbandry and domestic manufacture. At the S. W. extremity of the lane is the school-house for the boys, large enough to accommodate 100 scholars, and is used as a place of worship on the sabbath. Most of the buildings are constructed of logs, having the interstices filled with mortar, and make but a plain appearance. The ground on the S. E. side of the lane is divided into a garden, an orchard and several other lots, which are neatly fenced, and present a pleasant prospect in front of the mission-house. Near the school-house for boys is the grave-yard, where lie the remains of Rev. Dr. Worcester, late Cor. Sec.

of the Board, who died on a visit to this station, June 7, 1821.

Mission; A. B. C. F. M. 1817.—*Ard Hoyt*, M. *Elizur Butler*, Physician, *Sylvester Ellis*, Sm. *John Vail, Henry Parker, Frederic Elsworth*, Farmers, *Erastus Dean, Ainsworth E. Blunt*, Mechanics; all married. In Nov. 1823, the following persons arrived here on their way to different stations, assigned, or to be assigned; *Mr. Samuel Mosely, licenced preacher and missionary; Messrs. David Wright and David Gage, Sms.; all married; Messrs. Wm. Holland and Josiah Hemmingway, farmers, with the wife of Mr. Holland; Mr. Ebenezer Bliss, mechanic; together with Misses Electa May, Sophia Sawyer*, and *Philena Thatcher*. About the middle of January, 1824, Mr. and Mrs. Gage were instructing the schools on account of the sickness of Mr. Ellis. At this time, there were about 20 laborers, some of whom were expecting to open new schools. Many others have labored here, who have removed to other stations, or from various causes have left the field.

Rev. *Cyrus Kingsbury* visited the Cherokees with a view to a mission among them, in September, 1816, and, in the early part of October presented the subject to a general council of the chiefs of the Cherokees and Creeks, who were desirous that his plans for the instruction of their children might speedily be put into operation, and appointed one of their number to go with him and select a suitable place for an establishment. In pursuance of his instructions, he then communicated the designs of the Board to the Heads of Departments at Washington, and solicited their patronage. It is worthy of memorable record, that our rulers favored the design, which has been already noticed in this article. After making suitable preparation, Mr. K. commenced his labors here, Jan. 1817, and was joined by Messrs. *Moody Hall* and *Loring S. Williams*, with their wives, in March.

A *school* was soon opened, and in June following they had admitted 26 pupils, mostly to be provided for in their families. Within about a year, the number had increased to 46, and, the year following, to 83; which may be near the average number since. In January, 1824. the number was considerably reduced in consequence of a prevailing sickness in the family. The pupils, generally, have made very satisfactory progress in English studies, and rapid improvement in domestic industry, being required to labor when out of school. Several have become hopefully pious, and are rendering important aid in this benevolent enterprise. From April, 1820, our government made an allowance of $250 a quarter for the school. In 1822, the quarter-

ly sum was raised to $300.

A *church* was organized here in September, 1817, consisting only of the mission-family. In less than a year, nine were added, some of whom resided in the vicinity, and had been accustomed to attend worship, on the sabbath, at this place. Among these were 5 natives; one of whom was CATHARINE BROWN, a name dear to every friend of Indian missions. She was the first fruit of missionary labor in this heathen land. Early in 1823, 26 had been admitted to the church, exclusive of Missionaries and assistants. Many of these have been transformed from an idle, dissolute, and wandering life into laborious, prudent and exemplary citizens, and even ornaments to their christian profession. This is the first attempt of the Board to introduce the arts of civilized life, and, at the same time, to plant the gospel among the wandering tribes of the west; and the successful experiment excites a cheering hope, that this growing plant will soon become a great tree, fill the land, and bless the nations with its fruit.

This is the principal seat of the mission among the Cherokees, and was called *Brainerd*, in affectionate remembrance of the devoted Missionary, who, about 80 years ago, anticipated the spirit of the present day, and labored alone, but successfully, for the salvation of the Aborigines of this country.

BRESLAU, capital of the dutchy of Silesia, on the Oder, and is one of the most beautiful cities in Germany, about 2 German miles in length. E. lon. 17° 8′. N. lat. 51° 3′. It is the centre of the trade in Silesia, and its manufactures are considerable and various. Here are 26 Catholic, and 8 Lutheran churches, and a Catholic University with 14 professors and 400 students. One considerable part of this city is inhabited almost exclusively by Jews. It is thought that more than half of them are convinced of their errors, and are, in a good measure, prepared to embrace Christianity. A society has recently been formed here for promoting Christianity among the Jews, and receives liberal support from men of influence and wealth. Three of the members, Rev. Mr. Edward, Prof. Fischer, and Dr. Lichtenstult are converted Israelites, who now stand forth as advocates for the gospel among their brethren after the flesh.

An efficient auxiliary *Bible Society* has been formed here, which had, in 1820, distributed about 16,000 Bibles and Testaments. Pop. including the military, 76,813.

BROACH; the Education Society at Bombay has opened a native school here, under the superintendence of the Chaplain at Surat.

BRIDGE TOWN, capital of the island of Barbadoes, S.W. part of the island, on Carlisle Bay, which may contain 500

ships, being 4½ miles long and 3 broad, defended by several forts. The town has suffered much by hurricanes and fires. In 1688, 1756, 1766, and 1767, the greatest part of it was destroyed by fire. Before the two last fires, it contained 1500 houses, mostly of brick, and very elegant. Again it became a scene of desolation by a violent storm, in 1780, when about 4000 of the inhabitants perished. It has since been rebuilt, the houses are lofty, the streets paved, and it is surpassed in elegance by few cities in Europe. This is the seat of the governor, council, assembly and court of chancery. Population, about 20,000 W. lon. 59°. N. lat. 13° 10′.

Mission; W. M. S.—This Society has, at different times, attempted an establishment here; but effected little till about 1816, when they renewed the attempt with better prospects, under the favor of several of the clergy and the protection of the magistrates. A brick chapel was erected, in which a large congregation was collected, a sabbath school opened of about 100 pupils, and about 50 were members of the society. Several estates were visited, on which large schools were established in different parts of the island.

In October, 1823, a company of whites demolished the chapel, and the Missionary, Rev. W. J. Shrewsbury, immediately embarked for St. Vincents to avoid those outrages upon his person, which he had reason to expect. It is probable this station will not be resumed.

C.M.S. 1817.—*Chs. Phipps, Sm.*—A large school-room has been erected, where about 150 attend. Many who have been instructed here have become teachers of their parents and others.

The National Society for the education of the poor have 2 schools, one for whites, the other for blacks, containing about 150 scholars each.

Brigus, town in Newfoundland.

Mission; W. M. S.—*John Haigh, M.*—Here is a chapel, usually filled with attentive hearers, and promising sabbath schools of about 100 scholars. Members in society, 43.

British America, a name sometimes given to the British possessions in North America.

Missionary efforts have been made in the following provinces and islands; *Cape Breton, Lower Canada, New Brunswick, Newfoundland, Nova Scotia, Prince Edward's Island, Upper Canada.*

Brothertown, a village of Oneida Indians, in Paris, N.Y. containing about 400 souls, who subsist principally by agriculture.

Rev. *Samson Occom*, a Mohegan Indian, the first native educated at Moor's Indian Charity School, left his charge on Long-Island, and came to this place in 1761, was kindly received, and labored about 5

years with considerable success. He then went to England to make collections for the School, in which he was very successful. In 1788, he returned to this country, and removed with the Indians under his care from Connecticut to this place, where he continued till his death, which happened in a few years after. At that time, the Indians here were all Christians, in distinction from pagans; and many adorned a Christian profession. Since that time, their spiritual interests have not been entirely neglected.

BRUSSELS, principal city of Netherlands, containing 80,000 inhabitants.

Mission; W. M. S. 1815.—At the request of some English residents in this city, *Mr. Robarts* was appointed to commence a mission here, and found so much encouragement, as induced the appointment of a second, *Mr. De Kerpezdron*, who could preach in French, English and German, with directions to visit Antwerp. A large chapel has been built at Brussels, and considerable success has followed their labors.

BUAANANIA; see *Burder's Point.*

BUDDALORE, or *Budaloor*, a considerable village in the Carnatic, Hind. 12 miles W. Tanjore, inhabited by Collaries, a set of people infamous for theft and robbery, as their name denotes. In 1777, they were *all* heathens.

Mission; S. prop. C. K.—*Rev. Mr. Swartz* and other Danish Missionaries occasionally labored here, persuaded many to cultivate their fields and abandon their plundering expeditions, which prepared the way for the establishment of schools and religious instruction. In one day, 7,000 men returned to their villages for the purposes of agriculture; the rest of these inhabitants soon followed their examples, and gave the following assurance to Mr. Swartz; "As you have shewed kindness to us, you shall not have reason to repent of it; we intend to work night and day to shew our regard for you." To this resolution they seemed to adhere, and, about the close of the last century, in this country, through which a traveller could not safely pass, no robberies were committed and many had embraced Christianity. In 1800, the *Christian Knowledge Society* had, for some time, exerted a happy influence at this place by their Missionaries and the establishment of schools. A house for prayer was erected, in which a large congregation attended on the stated instructions of *Dawasagayam*, an able and faithful Catechist, who received occasional assistance from the Missionaries at Tranquebar. During this year, the following increase of the congregation is noticed; 46 children baptized, 94 heathens properly instructed and baptized, and 17 converts from the Romish

communion. Four schools were regularly maintained. These efforts were successfully continued in 1809.

BUENOS AYRES, so called on account of the peculiar salubrity of its climate, country, S. America, bounded N. by Peru; E. by Brazil and the Atlantic; S. by Patagonia, N. W. by the Andes, which separate it from Chili. It extends from 14° to 38° 30′ S. lat. about 1,700 miles. It is rich in mines of gold, silver and other valuable metals. Those of Potosi are the richest, and have yielded between 4 and 5,000,000 of dollars annually. In 1817, the official estimates of the population were 1,300,000, exclusive of Indians, of whom it is supposed more than 700,000 are civilized. Numerous wandering tribes occupy the north part of this country.

This was formerly a Spanish colony, but independence was declared, July 9, 1816. The established religion is Roman Catholic; yet there are many advocates for universal toleration, and it is thought the time is not far distant, when Protestants will be permitted to introduce their own forms of worship, notwithstanding the strong prejudices of the Catholics, and violent opposition of the Priests.

BUENOS AYRES, city and capital of the country of the same name, on the Rio de la Plata, 180 miles from its mouth. The river is here 30 miles wide. The city is regularly built, and contains about 62,000 inhabitants; about half of whom are whites; the rest, Indians, negroes, &c. W. lon. 57° 24′ S. lat. 34° 35′.

Mission; B. F. S. S. 1818.—*James Thompson, Agent.*—Mr. T. arrived here from Edinburgh, Oct. 1818, when he presented a memorial to the Government on the subject of Education, at length obtained its sanction and was appointed, Sept 1819, superintendent of schools, which he was authorized to establish, with a salary from Government. He continued here about a year, in which time he gathered upward of 400 boys and 100 girls in the central schools. Having put these schools into successful operation, he proceeded to Chili, where he was also successful; thence to Peru; intending to visit all the States of S. America, with a view to promote the means of education on the British system.

A. B. C. F. M.—Messrs. *John C. Brigham* and *Theophilus Parvin* embarked from Boston, July 25, 1823, and landed at this city on the 24th of October following, where they found a wide field for usefulness. Here they were instructed to reside several months; then cross the continent to Chili; pass along the coast through Peru to the isthmus of Darien; visit Mexico and advance to the north as far as Santa Fe. Their inquiries will relate to

every subject, which may have a bearing on the moral and religious state of the people; how far the principles of religious toleration are likely to prevail, and what are the most eligible places for making evangelical exertions of a permanent character.

BUFFELS-RIVER HILLS, a mountainous country in Namaqualand, S. Africa, inhabited by Bastard Hottentots. Mr. *Edwards*, Wesleyan Missionary at *Lily Fountain*, has several times visited this people, and given them much religious instruction. They are very desirous that a Missionary should reside among them.

BULL COVE, town, Newfoundland, about 4 miles from Brigus, where the *Missionary* at Brigus was successfully laboring in 1821.

BULLOM, country, W. Africa, N. Sierra Leone Colony. The Bulloms are a numerous people, extremely degraded and superstitious, and very much addicted to witchcraft. Here the tyranny and cruelty of satanical delusions are most affectingly displayed. In every town are devil's houses to guard the place; and almost every Bullom-house has some representation of the devil. Before the devil-houses, which are small thatched huts, 3 or 4 feet high, the blood of animals is sprinkled, a libation of palm-wine poured out, and an offering of fruit and rice is occasionally made. So degraded are these people in their notions of God and his worship. They believe in a state of existence after death, and erect huts over the graves of the dead, in which they place a jug or two to supply the spirits of the deceased with what they want when they come out, as they suppose they do, at different times. They are very kind and hospitable, and, in many of their villages, seem measurably prepared to welcome the gospel.

Mission;—The Church Missionaries in Sierra Leone have made some exertions to introduce the gospel among this people since 1812. The principal seat of the mission has been at *Yongroo* and *Yongroo Pomoh*;—which see.

BUNAAVAI, *Bunania*, or *Buanania*, settlement on the N. E. part of Otaheite, in the district of Atahuru. A mission has recently been established at *Burder's Point*.

BURDER'S POINT, mission-station, in the district of Atahuru, Otaheite. The people of this district consist of two principal divisions; one of which is in the vicinity of the station; and, since the establishment of the mission, those who were remote have removed to enjoy the benefit of instruction.

Mission; L. M. S. 1819.—*David Darling, M.*—The progress of civilization and Christianity has been very encouraging. A large chapel has been erected, in which large congregations attend. In less than two years from the commencement of the mission, the

schools contained about 600 pupils, more than half of whom were adults. The whole number baptized at this station, from August, 1819, to May, 1822, is 355 adults and 300 children. At the last date, the communicants were 31. A collection of hymns, a spelling-book, a small system of arithmetic, and the Acts of the Apostles have been printed in the native language.

BURDWAN, very populous province in Bengal, Hind. on the west side of the Hoogly, between Beerbhoom on the north, and Midnapore on the south.

BURDWAN, large, populous town, and capital of the province of the same name; in the midst of numerous and populous villages; 50 miles N.W. Calcutta. E. lon. 87° 57′. N. lat. 23° 15′.

Mission; C. M. S. 1817.—*W. J. Deerr, John Perowne, Jacob Maisch, Ms. C. D'Anselme, As. with N. Sms.*—Capt. Stewart, a very liberal friend of missions, zealously engaged in opening Bengalee schools here and in the neighboring villages, as early as 1817, under the inspection of the Corresponding Committee of the C. M. Society of Calcutta. His plans were judiciously adopted and efficiently executed. In 1819, he had in this vicinity, 13 schools, containing about 1300 children. He also erected a large central school-house for the education of the most promising boys in the village schools in English and Christian knowledge to prepare them for extensive usefulness. Near the close of 1819, Capt. S. was called to Calcutta by his official duties, and the Missionaries, Messrs. Jetter and Deerr entered into his labors. Mr. J. returned to Calcutta in about a year, and Mr. Perowne succeeded him. The scriptures are now read in all the schools, and the most cheering accounts are given of the industry and progress of the scholars and the growing utility of the schools. The prejudices of the natives are yielding to the force of truth, and darkness recedes before the light. A place of worship has been erected here by the English residents, aided by the government. Teachers are anxiously sought for other schools, and it is believed that the system might be almost indefinitely extended. May the Lord prepare laborers for this ripening harvest.

The schools are all, except one, in or within 6 miles of Burdwan, and are in the following towns or villages, viz. *Coilgong, Gaonpore, Goitumpore, Komilpore, Konshunnugur, Lakoody, Mirzapore, Poura, Ryan, Sooree.*

BURIATS, a name given to several populous tribes of Tartars, in the government of Irkutsk, in the eastern part of Siberia. They are, in general, very ignorant, even of the tenets of their own superstition; nor is it requisite, according to their ideas, that

they should know them. Their religion is suited to their indolence of mind, as well as the depravity of their natures; and they will not easily be induced to change it for one which addresses the understanding and the heart. The following mode of praying may serve as a specimen of their indolence in performing religious duties. The Buriat procures a prayer, written on a long slip of paper, and suspends it where it will be moved by wind or passengers, or rolls it round the barrel of a small wind-mill, which keeps his petition in motion, and satisfies his conscience, that it is acceptably offered to the god. These praying mills are very numerous. They have various other modes of worship equally suited to their indolent habits. Their whole system of religion is a delusion, and their services are unmeaning forms. Their restraints from animal indulgences are confined to the short time spent in their temples, from which they return to commit *all uncleanness with greediness.* They are represented as very inoffensive. They speak the Mongolian language, but their books are in an unknown tongue. The Selinginsk Buriats are in the centre of all the Buriats on the east side of Baikal lake, and are estimated at about 15,000. They have 10 temples, and not less than 2,000 Lamas, or chief priests. The Chorinsk tribe are distinguished for their wealth. They are divided into 11 tribes, inhabiting the country easterly of Selinginsk, are estimated at 30,000, and have only 4 temples and scarcely 200 Lamas. Upwards of 100,000 males belong to the nation of Buriats.

Mission;—see *Selinginsk.*

BURIN, town in Newfoundland. At the last dates, Mr. *Hickson*, Wesleyan Missionary, was successfully laboring here.

BURMAH, or *Burman Empire*, on the eastern side of the Bay of Bengal, between India proper and the empire of China, and comprises the former kingdoms of Arracan, Ava, and Pegue, whose sovereigns have been displaced by the founder of the present dynasty, or his successors. It is about 1200 miles long, and 8 or 900 in the broadest part, extending from 91° to 108° E. lon. and from 9° to 28° N. lat. Population, about 19,000,000.

The northern part of the country is barren and mountainous; but the plains and vallies, situated more southerly, are very fertile. The climate is salubrious, and the natives are remarkably healthy and vigorous. They are a people of considerable intelligence, industry and energy; more advanced in civilization than most of the oriental nations. Some of their men are acute logicians, and take delight in investigating new subjects. Their books are numerous; some of which are well written. The boys are

instructed by the priests; but female education, as in Bengal, is scarcely known in the empire. It is the universal custom of the country, when a man becomes insolvent, to sell his wife and children to pay the creditors, and often for a very trifling sum.

The *government* is absolute monarchy. The sovereign's will is law, his power is undefined, and he is regarded as the sole lord and proprietor of the lives and property of his subjects. Each governor is absolute in his province. The laws are sanguinary to an extreme almost unknown in any other country. The nature and degree of the punishment depend entirely upon the whim or caprice of him who issues the mandate; and not unfrequently he manifests the most barbarous ingenuity by inventing the most horrid and appalling modes of lingering death; and these, sometimes, for no greater offence than drinking spirits, or chewing opium. The innocent often suffer with the guilty; as a wife for the fault of her husband, and children for the crime of their parents. Dr. Carey affirms, that a few years ago, a Burman commander ordered 500 *men to be buried alive*, and his order was instantly obeyed; and the only reason for this inhuman mandate was, that these men were recruits sent to this general by an offier whom he disliked.

The *religion* of the Burmahs is Boodhism. They believe that existence involves in itself the principles of misery and destruction; consequently there is no eternal God; that the whole universe is only destruction and reproduction; and therefore a wise man will raise his desires above all things that exist, and aspire to *nonentity*. They believe that even their gods, the idols in whom they trust, are successively annihilated. The morality, however, which their religion teaches may be styled a species of philosophical purity; but it is merely speculative, and has no practical influence on the hearts and lives of those, who profess to believe it.

Mission; see *Arracan*, *Ava*, *Rangoon*.

BUSHMANS, *Bosjesmans* or *Boschemans*, a scattered tribe of Hottentots in the interior of South Africa, inhabiting the most inaccessible parts of the lofty chain of mountains, which form the northern boundary of the colony and a considerable extent of country, between the Namaquas on the W. and Bootchuanas on the N. E. Dr. Philip of Cape Town thinks there can be no doubt, that they were once in possession of the fertile parts of the country, till they were deprived of their herds and flocks, and forced to depend on the chase and plunder for a subsistence; when they fled to the mountains and bushes, and became robbers of the desert. They are the most degraded and miserable of all

human beings, have no idea of God, and consequently practise no kind of worship. They delight to smear their bodies with the fat of animals, mixed with a kind of powder, which gives them a glossy appearance, and sometimes they allow the dirt to accumulate to such a degree as to form a considerable protuberance at their elbows. They form their huts by digging a hole in the earth about 3 feet deep, and cover it with reeds, which are not, however, sufficient to keep out the rain. Here they lie crowded together, and are so extremely lazy, that scarcely any thing will rouse them to action, but excessive hunger. When constrained to sally forth in quest of prey, they are extremely dexterous, and can run for several days together.

Polygamy is common; but they appear to be almost total strangers to domestic happiness, or natural affection. Many of them live by plunder and murder, and are guilty of the most horrid and atrocious crimes. Such is the detestation with which they are viewed in the country, that many of the colonists hesitate not to shoot those who come in their way. Mr. Barrow states, that he heard one of the colonists boast of having destroyed, with his own hands, near 300 of these unfortunate wretches.

Mission; L. M. S.—Messrs. *Kicherer* and *Edwards* proceeded from Cape Town on a mission among this people in 1799; a few of whom had obtained a knowledge of God, and were anxious to receive instruction. They soon formed a settlement at some distance from Zak river, and called it *Happy Prospect Fountain*, where they labored a short time under many discouragements, but not without some encouraging fruits. In 1800. having procured supplies from the Cape, and, being joined by Messrs. *Kramer* and *Scholtz*, they removed to Zak river, 4 or 500 miles N. E. of Cape Town. Here they continued, with little interruption, about 5 years, in imminent danger from prowling lions and their no less savage neighbors, some of whom came professedly to receive instruction, while rapine and murder were in their hearts. These circumstances, together with the unproductive nature of the soil and repeated droughts, greatly diminished their settlement; which had increased to 600 natives, who had become considerably accustomed to civilized life, and many gave evidence of piety. In 1806, the remnant removed to Graaf Reinet, where Mr. Kicherer had taken charge of a Dutch church.

At *Grace Hill*, about 500 miles N. Cape Town, the same society commenced a mission in 1814.—*Erasmus Smit, M. J. Goeman, N. As.*—This mission prospered for several years; the preaching of the word produced a very happy effect upon many Oorlams and

Bushmans, and civilization made a very pleasing progress. The mission has, however, been suspended by order of the government of the Colony.

At *Hepzibah*, about 600 miles N. Cape Town, a mission-station was formed, in 1816, by Mr. *W. F. Corner*, among about 300 Bushmans; who seemed to profit, for a time, under his instructions; but, at length, nearly all fled to the mountains and Mr. C. removed.

Notwithstanding the difficulty of forming a permanent station among this barbarous and inconstant people; yet the various attempts have produced an extensive influence; and many have been introduced to civilized society, who are profited by Christian instruction at different mission-stations in S. Africa.

BUTTALL, large estate on the island of Barbadoes, where the Wesleyan Missionaries, in 1821, collected a large and attentive congregation of slaves, some of whom became hopefully pious.

BUXAR, town in Bahar, Hind. situated in a healthy, pleasant plain on the south side of the Ganges, about 70 miles below Benares, and about 400, N. W. Calcutta, in the midst of a very numerous heathen population. Here are about 90 European invalids, and near that number of native Christian women. Less than half a mile from the town is a place where numerous devotees from different parts of India take up their lodging, mostly for life. Two grand fairs are annually held here, which greatly increase its importance as a mission-station.

Mission; C. M. S. 1819.—A native Christian was sent from Chunar to this place to prepare the way for a more experienced laborer. He has opened a school of about 40 pupils, and leads the worship. Before his arrival the invalids and Christian women were without the means of grace. Their anxiety for a teacher was manifested in 69 of them, though poor, giving in their names for contributions to the amount of £40 per annum for the expense of a place of worship. This station opens a field of great promise.

BYZONDERMEID; see *Steinkopff*.

C.

Cabenda ; see *Congo Town.*

Caffraria, *Kaffraria*, or *Caffreland*, extensive country, S. Africa; beyond the Colony, about 700 miles N. E. Cape Town. Caffraria extends along the coast, N. E. from the Keiskamma river, to nearly the confines of Delagoa Bay. In 1819, Gaika, the chief of the Caffres, ceded the tract of country between Fish river and the Keiskamma to the Colonists, which has been formed into a new district by the name of Albany. In 1821, Dr. Thom states, the term Caffre is undefined, and we know, as yet, but very little of the country or the population.

The term Caffraria has sometimes been applied to all that part of S. Africa not included in the colony of the Cape.

Caffres, a robust race of people, inhabiting Caffraria, differing wholly from the Hottentots, and without any thing of the negro, except the color. Caffre is derived from the Arabic word, *Cafir*, which signifies an infidel, and is applied by the Arabs as a term of reproach to all, who do not profess the Mahomedan religion. The Caffres always reject this appellation and denominate themselves the *Koussis*. They are however said to be very skeptical, though they profess to venerate a supreme power, and to believe in a state of future retribution. They have faith in sorcery, but no religious ceremonies. They speak of themselves as coming from the eastward ; and it is evident they are not the aboriginal inhabitants of Caffraria, as the mountains and rivers bear Hottentot names. Pasturage is their chief occupation ; but they are skilled in several arts. The women weave baskets of so close a texture as to be capable of holding water.

The Caffres are often at war with the colonists ; yet they are said to be friendly and hospitable to foreigners. The population is uncertain. Those nearest to the colony brought 10,000 fighting men into the field, in 1819, and are supposed to amount to about 100,000. Next to these is another numerous tribe, called *Tambookies* ; and further to the N. E. near Delagoa Bay, are the *Maubookies ;* who are very numerous. These are said to be of the Caffre race, as are the numerous tribes of the Bootchuanas to the west.

Mission ; Dr. *Vanderkemp*, with his associates, attempted an establishment on the Keiskamma, in 1799 ; but, owing to the confused state of the

country and the prejudices of people, they removed to Graaff Reynet, within the colony, in 1801; not, however, till they had conciliated the favor of many of the Caffres, and prepared the way for future laborers. For a further account of the mission among the Caffres, bordering upon the colony, see *Chumie, Kat Rivier*. Several Wesleyan Missionaries have recently entered this important and opening field of labor, but their location is not known. The Colonial Government has liberally afforded encouragement to the undertaking.

Near Delagoa Bay, a large tract of land has been ceded to the British Government by the natives, on condition that they should be furnished with Christian teachers; and the Wesleyan Methodists have recently sent a Missionary to this new station, by which means, it is expected, a communication will be opened between it and a part of Madagascar, not yet visited by Missionaries, and thus afford facilities for the introduction of Christianity into the darkest parts of that important island.

CALAANY, or *Calanee*, village in Ceylon, about 9 miles from Colombo, one of the most sacred places of Budhu Idolatry, where is a celebrated Pagoda. The Wesleyan Missionaries at Colombo include this in their circuit, and have labored here with success.

CALADA, on the property belonging to the College at Cotym, where is a Malayalim school.

CALANCHERI, village of Syrian Christians, Travancore, where the Church Missionaries at Cotym opened a school in 1821.

CALAVING, estate on the isl. Grenada, where the Wesleyan Missionaries have established a promising sabbath school.

CALCUTTA, city, capital of Bengal and chief of the three British Presidencies in India, is situated on the east bank of the Hoogly, or western branch of the Ganges, on a vast, fertile plain, about 100 miles from the sea. E. lon. 88° 28′. N. lat. 22° 34′. It extends about 6 miles on the river from Kidderpore to Cossipore, in the form of a half moon; average breadth about 2 miles. About the beginning of the 18th century, where this splendid city now stands, were only a few Indian huts, called the village of Govindpore. It is the seat of the first Protestant Bishop's See in India and of an Archdeaconry; the diocess extending over all the territories of the East India Company, and is the grand emporium of the east. The houses of the English are of brick, very elegant, while those of the natives are mostly in the inferior style of other Indian cities.

The *population* has been variously estimated between 500,000 and 1,000,000; but it has been recently ascertained by an accurate enumeration that the residents amount only to 179,917; viz, 13,138 nomi-

nal Christians—48,162 Mahomedans—118,203 Hindoos—414 Chinese; beside these it is estimated that about 100,000 daily enter and depart from the city. The number of premises inhabited is 67,519; of which 5,430 are upper-roomed houses; 8,800 lower-roomed houses; 15,792 tiled huts, and 37,497 straw huts. The city is said to be decreasing both in wealth and population. In 1802, the population, including a circuit of 20 miles, was estimated at 2,225,000. Unlimited toleration is granted to all forms of religion.

The *citadel*, called Fort William, about a mile from the city, vastly superior to any fortress in India, is supposed to have cost about two millions sterling. Within it are bomb-proof barracks for 10,000 men. No ship can pass without being exposed to the fire of the fort, nor can an enemy approach by land without being discerned at the distance of 10 or 12 miles.

Literature has, within a few years, been much encouraged. *Sir William Jones*, in 1784, effected the institution of the Asiatic Society here, designed to concentrate all the valuable knowledge, which might be obtained in India. The Asiatic Researches are the productions of this Society, and form an illustrious monument of British science in a distant country.

In 1800, the *College* at Fort William, destined to exert a prodigious influence on the civil and religious interests of Asia, was founded by the *Marquis Wellesley* to initiate the English youth, who were to fill the different departments of government, into the languages of the country, and also to promote the translations of the Scriptures into those languages. Early in 1801, Dr. Carey was connected with the Institution as teacher of Bengalee and Sungskrita with the design of rendering it the centre of all the translations of Eastern Asia; and to facilitate these designs, in less than 5 years, about 100 learned men from different parts of India, Persia and Arabia were attached to it, the translations of the Scriptures in 7 different languages were in a progressive state, and portions were printed in several. About the close of this period, the College continued to afford important aid to this benevolent work, yet the care of the translations devolved principally upon the Baptist Missionaries at Serampore.

In 1816, a *Hindoo College* was founded. This Institution is remarkable as being the first which has been projected, superintended and supported by the Natives for the instruction of their sons in the English and Indian languages, and in the literature and science of Europe and Asia.

The supreme government has resolved to establish and liberally endow another *Hindoo College* here to encourage the study of the Sungskrita;

and, through the medium of that language, of general literature, to be placed under the superintendence of a Committee of European gentlemen.

Mission; S. prom. C. K. 1766.—*Rev. John Zack Kiernander* was the honored instrument of establishing the first Protestant mission in Bengal. After laboring many years at Cuddalore, he came to Calcutta in 1766, where he erected a place of worship and formed a church, which was the only Protestant church in Bengal for about 30 years. About 1773, the communicants were 173, of whom 104 were natives. In the 2 succeeding years 39 were added, mostly Hindoos. Amid numerous discouragements, he continued to witness many precious fruits of his labors till 1787, when *Mr. Grant* purchased the house for $5,500, called it the Mission-Church, and devoted it to its original design. About this time, Rev. *David Brown*, some years, first Chaplain of the Presidency and Provost of the College at Fort William, among his other zealous efforts for the promotion of Christianity in India, devoted much of his time for the spiritual good of this flock, till about 1811; when Rev. *T. T. Thomason* took the charge, and continues to preach in the Mission-Church, where a large and respectable congregation attends, which have raised a fund for his support.

About 1815, the Society renewed its labors in the establishment of English and Bengalee schools, and the circulation of the Scriptures and Tracts, under a Diocesan Committee at Calcutta, who appoint District Committees in different parts of India, by which means its labors have become extensive and efficient. Mr. *Van Gricken* is superintendant of the Society's prosperous schools here.

B. M. S. 1801.—*John Lawson, Eustace Carey, W. Yates, James Penney, W. H. Pearce, J. Statham, Ms.* with *Native* Assistants.—*Mr. John Thomas*, having previously resided in Calcutta, was assigned with *Dr. Carey* to commence a mission here, in 1793, and arrived in November, where they were subjected to severe trials. Their remittances failed, and they were without support. Early, however, in the following year, they accepted an invitation to take charge of some Indigo Factories; Dr. Carey at *Mudnabatty*, 200 miles N. Calcutta, and Mr. Thomas at *Moypauldiggy*, 16 miles further north. Here they found ample support, and, at the same time, had charge of several hundred Hindoos, whom they instructed, and preached to the natives, both at their places of residence, and in various excursions, and completed the translation of the New Testament in Bengalee. In 1796, Mr. *Fountain* joined them; and in 1799, Messrs. *Marshman, Ward, Brunsdon* and *Grant* arrived;

but were not permitted to settle in the British territories, and the brethren united in forming a station at *Serampore*, a Danish settlement. Mr. Grant died a few days after his arrival, and, before the close of 1801, Messrs. Fountain, Brunsdon and Thomas were called from their labors, leaving only 3 Missionaries in the field. During this year, Dr. Carey was appointed teacher in the College at Fort William. This opened a door for the establishment of a mission in this city, which has been steadily chasing away the darkness by the preaching of the gospel, the distribution of the Scriptures and Tracts, and the establishment of native schools. The Missionaries at this station have 8 places of native worship, and have labored with the most gratifying success among the soldiers. In their various labors they are much assisted by native converts. A printing press is in successful operation, from which is issued a monthly publication in English, called the Missionary Herald; and several benevolent Societies have been instituted, which afford important aid to the mission. Several promising female schools have been established, and a church formed, in connexion with one at Serampore. This station is assuming an importance which indicates the most pleasing results; but as *Serampore* is the Parent Station of the Baptists in Hindostan, and the centre of their operations, the reader is referred to that article for a more particular account of their efforts in that country.

C. M. S. 1816.—*Deocar Schmid, J. A. Jetter, Theophilus Reichardt, Isaac Wilson, Michael Wilkinson, Ms.—T. W. Smyth, As.—Miss Cooke*, now *Mrs. Wilson*, and *Mrs. Wilkinson, Sup'ts. of female schools.—Anne McKay, Sarah Baron, As.—Thomas Brown, Pr.* and *Native Masters of* 8 *schools.*—Previous to the dates of this mission, the Society forwarded annually several thousand dollars to the Corresponding Committee at Calcutta, which were variously appropriated, with such local contributions as could be obtained, to promote Christianity in the city and region. In 1816, the Committee purchased an estate at *Garden Reach*, about 4 miles below Calcutta, for $6,600, with a view to form a mission-station and establish a Christian Institution for the education of Missionaries and Schoolmasters, with requisites for translating and printing. Rev. *W. Greenwood* was stationed here; but before these designs were accomplished, the premises were advantageously sold, and a much larger purchase was made for the same object at *Mirzapore*, the native town of Calcutta, where the Missionaries took residence in 1821; since which time, they have issued from their presses vast numbers of Scripture Tracts, and a peri-

odical work, called the Quarterly Circular of the Corresponding Committee. They have 5 presses, and the number of readers is so rapidly increasing that they feel the need of more. In 1823, they had 24 native schools—9 for boys, with 751 scholars, and 15 for girls, with about 400, chiefly Hindoos. An English school was also opened on the mission-premises as an encouragement to the most attentive scholars in the Bengalee schools. These schools give the Missionaries access to the natives, and afford favorable opportunities to preach the gospel.

The success, which attended the pious zeal and indefatigable labors of Miss Cooke to raise the female character by introducing female education, appears to be without a parallel in the history of Bengal missions.

L. M. S. 1816.—*S. Trawin, James Hill, Micaiah Hill, Joseph B. Warden*, Ms. *Edward Ray*, As. *George Gogerly*, Pr. These Missionaries are pursuing the usual course of establishing Schools, printing and distributing Tracts and preaching the gospel. Their Schools have been resigned to the School-Book Society with a view of opening Christian Schools. In the early part of 1821, they had put in circulation 90,000 Tracts; since which time, about 30 or 40,000 have annually issued from their press. In 1819 they commenced a monthly publication, called the Gospel Magazine. A large church, called Union Chapel, has been erected, at *Durrum Tollah*, and the seats are rented for a sum sufficient to support a Missionary. At this place of worship, the communicants amounted to 50, in 1823. Their labors are extensive, their congregations large and a spirit of inquiry is increasing.

The Society for propagating the Gospel in Foreign Parts, in 1818, placed at the disposal of Rev. *Thomas Fanshaw Middletown*, D. D. late Bishop of Calcutta, $22,200 for the promotion of Christianity in India, whereupon he proposed the erection of a *Mission College* subservient to the following purposes:—

1. To prepare Native and other Christian youth to become preachers, catechists and schoolmasters.

2. To teach the elements of useful knowledge and the English language to Mussulmans and Hindoos.

3. To translate the Scriptures, the Liturgy, and moral and religious Tracts.

4. To receive English Missionaries, sent out by the Society, on their first arrival in India.

This object secured the approbation of Christians in England, and each of the following Societies made a like grant; the *Society for promoting Christian Knowledge; the Church Missionary Society and the British and Foreign Bible Society*, the latter to

promote the translations in the Institution, making £20,000 or about $88,800. Under such auspices the corner stone of the edifice was laid, Dec. 15, 1820, on a pleasant site, granted by government, about 3 miles below Calcutta, on the opposite bank of the river. The central building is 156 feet long, with two wings, each of 150 feet. In founding the College, the Society contemplates the extensive establishment of Mission-Stations, and with a view to these objects, in 1819, obtained a letter from the king, authorizing collections throughout his kingdom, in consequence of which, nearly $200,000 were raised. These several sums, together with local and annual contributions have enabled the Society to commence its operations with very encouraging prospects. It has appropriated the sum of $4,444 annually, for endowing 10 theological, and the same number of lay scholarships. The Society for promoting Christian Knowledge has appropriated $26.640 to endow 5 scholarships and to afford a salary for a Tamul Teacher in the College. This Institution, usually called the Bishop's College, seems destined to exert an important influence on the religious character of India.

Among the *Benevolent Societies* which may be considered the fruit of the various missions in Calcutta the following deserve notice.

1. The [Baptist] *Benevolent Institution for instructing the children of indigent Christians*, was organized, Dec. 25, 1809. This institution has been the means of introducing into useful life more than 1,000 youths, who might otherwise have been a prey to ignorance and vice. In 1822, nearly 500 were receiving instruction.

2. The *Bibliotheca Biblica* is a Repository for Bibles for sale, connected with a Library necessary for the use of Translators. This was opened, in the beginning of 1810, by the British and Foreign Bible Society, and, before the close of the year, 4,000 volumes of the Bible and parts of it, in 10 different languages, were placed in the Repository. All the Translators of the Scriptures in India deposit their versions here, whence they are dispatched to all parts of India for sale, or gratuitous distribution.

3. The *Calcutta auxiliary Bible Society* was organized, Feb. 21, 1811, designed, primarily, to furnish native Christians in India with the Scriptures in their different languages. Its origin may be traced to a sermon preached at Calcutta by Rev. *Henry Martyn*, entitled *An appeal in behalf of* 900,000 *Christians in India who want the Bible*; viz. Portuguese, Tamul Christians, Syrians and Cingalese. So great was the excitement, that the sum of $33,000 was collected within 8 months of its organization. In 5 years, it put into circulation 12,000

Testaments, in 4 different languages, beside making preparations for printing about an equal number. In its 11th year, 1822, it circulated 17,155 copies of the whole or parts of the Scriptures. During the same time, the British and Foreign Bible Society granted to it upwards of $24,000, in addition to former liberal grants. It is the most efficient auxiliary Bible Society in India, and prepared the way for numerous others, which afford important aid in extending the influence and consolations of the gospel. It has of late years directed its principal efforts to diffuse the Scriptures in the native languages.

4. The *Institution for Native Schools* was established by the Baptists, in 1816, and met with much encouragement. According to the first report, it had 103 schools under its care, more than 10,000 scholars on their lists, of whom, 6,703 had attended.

5. The *Female Orphan Asylum* was opened, about 1816, and has been greatly subservient to the interests of Christianity by preparing many suitable teachers of female schools.

6. The *Baptist auxiliary Missionary Society* was organized, about 1817, and has contributed largely to forward the objects of the mission. Several Branches have been formed.

7. The *Baptist Seminary* was established, in 1817, to instruct Hindoo converts and others in theology and such collateral studies as may prepare them for usefulness in the church. Mr. Yates superintends this department of the mission.

8. The *School-Book Society* was established, in 1817, to aid other Societies engaged in native education by preparing and publishing elementary tables and books in the various languages of the country. Its measures are efficient and important. In 3 years, it had expended about $26,000; and, in 4 years, it had printed 32 editions of 78,500 copies, and had patronized, or put to press nearly an equal number.

9. The *Calcutta School Society* was organized, Sept. 1, 1818, to assist and improve existing schools, and to establish and support others among the inhabitants of every description, with a view of extending and improving the system of education, and of raising up qualified teachers and translators. In the beginning of 1820, the number of indigenous schools in Calcutta was 188; scholars, 4,146. Of these, 106 containing 3,125 scholars had been brought into connexion with the Society. Beside these schools, the Society has supported 30 pupils in the Hindoo College, at the monthly charge of $83.

10. The *Bengal auxiliary Missionary Society* was formed, in 1818, auxiliary to the London Society, and has afforded very important aid to

the mission. It has a printing press and, in 1822, had circulated 100,000 Tracts. It also contributes for the support of Missionaries to a considerable amount.

11. The *Female Juvenile Society* was formed, in 1819, with the design of establishing native female schools. Several have been opened, and Branch Societies formed. Its efforts are producing a salutary influence on the female character.

12. The *auxiliary Bible Association* was organized, in July, 1822; in which all denominations of Christians harmoniously and zealously united. The subscriptions amounted to upwards of $3,000.

13. A *Bethel Society* has been formed by the London and Baptist Missionaries, and a vessel purchased in which divine service is regularly performed. This floating chapel was opened, July 28, 1822. The attendance on worship is flattering, and the subscriptions for support liberal. The captains of all the American ships in the port engaged to send their crews regularly on the Sabbath to worship on board the Bethel.

14. The *Christian-School Society* was formed, in 1822, and is patronized by all denominations. It is designed to effect much good, at a small charge, by allowing the teachers of such schools as are under the entire management of Natives about a penny a week for each scholar taught to read the Scriptures. The experiment has been successful.

15. The *Association* auxiliary to the Church Missionary Society was formed, Aug. 11, 1823, under the direction of the Corresponding Committee.

The existence of so many duly organized Societies and Institutions, in this Metropolis, with such strength and efficiency, affords the most pleasing indications of the progress of Christianity, and the most animating anticipation of saving good to the millions of India and to generations yet unborn.

CALDWELL MANOR, town, Canada.—The Wesleyan Missionary Society, in 1822, report a Missionary here, and 52 members—*Richard Pope*, M.

CALEDON, Hottentot village, S. Africa, about 120 miles E. Cape Town; formerly called *Zurebrach*, from the valley in which it is situated. In 1820, the inhabitants were estimated at about 1,100.

Mission; L. M. S. 1811.—Rev. *John Seidenfaden* labored here about 7 years with success. Permanent buildings were erected for the mission and many of the Hottentots, and enclosures made for cultivation sufficient for the subsistence of 500 families. For several years, the members of the church varied from about 60 to 80, and the scholars averaged about 50. A Bible Society was formed and a fund raised for charitable purposes.

After a short vacancy, Rev. *W. Anderson* removed hither from Griqua Town, about 1821, preached to the Hottentots, superintended the school, for a short time, and left the station vacant.

CALLENBERG *Institution* was founded at Halle, Germany, in 1728, by a pious evangelical minister, principally for the conversion of the Jews, and derived its name from Professor *Callenberg*, who raised it to eminence and usefulness. The gospels of Matthew and Luke, and more than 70 different Tracts, calculated to undermine the foundation of Jewish prejudices, were published in great numbers and extensively circulated among the Jews in Europe, Asia and Africa, which were the means of converting many to Christianity. Provision was made for supporting proselytes, catechumens and missionaries. Rev. *Stephen Shulze* labored extensively, as a missionary, for the Institution, from 1733 to 1756; but the opposition was so violent and discouraging as to dishearten its friends and they yielded in sad despondency.

CALMUCS, or *Kalmucs*, a very numerous tribe of Mongul Tartars extensively scattered over European and Asiatic Russia. Since the destruction of the Mongolian monarchy, they have become divided into 3 main Hordes; viz. the *Koshot*, *Dorbat* and *Torgutsk*. Some few of them are Mahomedans; but they mostly embrace Budhism, to which they are very superstitiously attached. Large portions of each inhabit the following regions.

The *Koshot Horde* ranges with their herds and flocks on the banks of the Wolga between Sarepta and Astrachan. A few years since, the number of priests in this Horde was no less than 800, when their tents amounted only to about 1,000. Prince Tuman, feeling the burden of supporting such a disproportionate number of priests, reduced them to 250; but manifested no disposition to renounce his burdensome rites and embrace Christianity.

The *Dorbat Horde* is extremely numerous and ranges between the Kuma and the chain of mountains, which divides the great steppe, or plain, on the western side of the Wolga, up to the vicinity of Sarepta. In the summer, they reside in the vicinity of Sarepta, and in the winter, on the banks of the Kuma.

The *Torgutsk*, or *Torgot Horde* inhabits the steppe near Astrachan. Within a few day's ride of this city, it is estimated, there are 100,000 Calmucs belonging to the different Hordes.

Mission; see *Sarepta.*

CALPENTYN, or *Calpenteen*, large native village, on the west side of Ceylon, about 100 miles S. Jaffna, and about the same distance N. Colombo. E. lon. 79° 50′. N. lat. 8° 15′. The inhabitants are chiefly Roman Catholics, Mahome-

dans and Gentoos; but there are many native Protestants in the district, who have little of religion, but the name.

Mission; C. M. S.—Rev. *Benjamin Ward* with his wife arrived here from Colombo, Sept. 26, 1818, and left, in less than a year, on account of ill health. He found it a very important station, affording access to at least 40,000 persons destitute of proper instruction, there being no resident minister for about 100 miles on the coast. During his stay, he succeeded in establishing several promising schools, and found some who seemed to profit by his preaching.

CALTURA, village and fortress, Ceylon, 27 miles S. Colombo, at the mouth of one of the largest branches of the Muliwaddy, and is here about a mile wide. It washes two sides of the fort, which commands it, and is navigable by boats to the sea. The adjoining country is populous, and certain native manufactures are carried on to a considerable extent. E. lon. 79° 56′. N. lat. 6° 34′.

Mission; W. M. S. 1817.—*John M'Kenny, James Sutherland, Ms.*—This circuit extends S. 20 miles, and N. 10; and is the intermediate circuit between those of Galle and Colombo. The places of worship are 13; and the scholars in 19 schools have amounted to nearly 2,000, about 200 of whom were girls. At this station, in 1822, were 6 schools and 329 pupils with a suitable number of masters and catechists. A place of worship has been erected and the attendance is encouraging, and also in the country. In almost every place within the circuit a visible alteration is produced in the views and manners of the people; but their attachment to devil-worship greatly retards the progress of the gospel.

CALVADOS, a department of France, bordering on the British channel. Sq. miles, 2,233. Pop. 505,500. The Wesleyan Missionaries, *Henrey de Jersey* and *Philip Tourgis* were stationed here, in 1822, in connexion with the neighboring departments of *L'Orne* and *La Manche.* The extent and population of each of these differ but little from those of Calvados.

CAMIESBERG; see *Lily Fountain.*

CAMPBELL, settlement among the Griquas, S. Africa, 40 miles E. Griqua Town, and about 700 miles N. E. Cape Town.

Mission; L. M. S. 1821.—*Christopher Sass, M.*—This was formerly one of the outposts of the Missionaries at Griqua Town, who occasionally labored here with considerable success. Mr. Sass removed here from Bethesda with the Griquas at that station. His labors are divided between the Griquas and several kraals of Corannas on the Great River; but their habits

of inattention are very discouraging.

CAMP MEIGS; see *Upper Sandusky.*

CANADA, country, N. America, bounded N. by Hudson's Bay, E. by Labrador, S. by the United States, W. undefined, extending about 700 miles from E. to W. and 200 wide. It belongs to the British. See *Lower Canada, Upper Canada.*

CANANCULANCARI, village of Syrian Christians, Malabar coast, Hindostan. The Church Missionaries at Cotym superintend a school here, which consisted of 65 scholars, in 1821.

CANDENADE, village of Syrian Christians, about 14 miles from Cochin, where the late Syrian Bishop resided. Here is a large house for worship built of stones, about 400 years since. The Missionaries at Cotym superintend a prosperous school here.

CANDY; see *Kandy.*

CANNANORE, large, populous, commercial city, Malabar coast, Hind. 15 miles N. E. Tellicherry, and 100 W. S. W. Seringapatam. E. lon. 75° 14′. N. lat. 11° 55′. It was taken by the British in 1790.

Mission; C. M. S. 1818.—A Native Catechist and two Schoolmasters have successfully labored here. The congregation is small; but many have, apparently, been savingly benefited by the gospel. The scholars in the English and Tamul schools have amounted to nearly 100, and make very pleasing progress. The Tract Society at Bellary has sent large quantities of Tracts here to be distributed among the pious soldiers.

CANOFFEE, Mission-station, Susoo county, W. Africa, 3 miles higher up the Rio Pongas river than Bashia, and more than 100 miles N. W. Sierra Leone, and some distance from any native town.

Mission; C. M. S.—About 1809, a school was opened here, which continued to prosper for several years, and the Missionaries preached to the natives in the neighboring towns, where they were cordially received. In 1815, a house for worship was erected at this place, and the prospects were very encouraging, when the slave-trade revived, and blasted their fondest hopes. In 12 months, more than 3000 slaves were carried out of the Rio Pongas, and vast quantities of rum were introduced in exchange. The Missionaries, however, continued to labor in jeopardy of their lives, till 1817, when they removed to the Colony of Sierra Leone.

CANTON, commercial city, China, and capital of Quangtong, or Canton, mostly on the eastern bank of Peking river, near its mouth. E. lon. 113° 2′. N. lat. 23° 8′. The population of the city and suburbs is estimated at 1,500,000, and by some at 2,000,000, almost universally superstitious idolaters. The city is divided into 3 distinct parts, separated by lofty walls, but so connect-

ed, that the same gate serves to pass from one to another. These form a square 6 or 7 miles in circumference. The suburbs are much more extensive. About 3 miles from the city is the Boat Town, or floating city, which consists of about 40,000 boats, so ranged as to form streets, where about 300,000 people reside, who are prohibited by law from settling on the shore. In Nov. 1822, about 11,000 native dwellings in the city were destroyed by fire, 30,000 chests of tea, and other property to an incalculable amount. The loss of the East India Company is estimated at little less than $5,000,000.

Mission; L. M. S.—Rev. *Robert Morrison*, D. D. commenced this mission, in 1807, after having paid some attention to the language, and obtained from the British museum a manuscript copy of a great part of the New Testament in Chinese, translated by a Roman Catholic Missionary. Here and at Macao, he prosecuted the study of the Chinese, and prepared a version of the New Testament for the press, as early as 1813; previous to which time, he had printed and extensively circulated portions of it in different parts of the Empire; also a Chinese Grammar and Tracts, which he prepared for the press. Aided by the late Dr. *Milne* of Malacca, he completed the translation of the Old Testament, Nov. 25, 1819, nearly all of which has been printed at Malacca, mostly at the expense of the London Missionary and the British and Foreign Bible Societies. Early in 1822, he completed his Chinese and English Dictionary; 750 copies of which have been printed, in 5 quarto volumes, at the expense of the East India Company, reserving only 100 copies to themselves. This work occupied much of his time for 15 years. He received £500 annually for his services as Chinese Interpreter for the Company, and has been known only in that capacity. Under this cloak, he has been secretly preparing to give the gospel to the millions of China, while it was a capital offence for a person to propagate Christianity in the Empire.

Cape Breton, island, in the gulf of St. Lawrence, 109 miles long, separated from Nova-Scotia by a narrow strait.—Population, about 3,000.

Mission; S. prop. G. F. P. —The principal station is at *Sidney;* where is a Missionary, and about 90 communicants. Several schools are supported on the island by the Society.

Cape Coast, or *Cape Coast Castle*, British settlement, Gold Coast, W. Africa. Population, 8,000.

Mission; S. prop. G. F. P. 1751.—The principal design of this mission was to benefit the negroes in the vicinity; but it was soon relinquished, and renewed, 1766, by the appointment of Rev. *Philip Qua-*

que, a Native, educated by the Society in England for the purpose. He continued to labor here as a Missionary, Catechist and Schoolmaster, till about 1816. He was soon succeeded by Rev. *W. Philip*, Chaplain to the African Company, who died soon after, and was succeeded by Rev. *James Collins*. For several years the African Company has patronized a school here, of about 75 pupils; but the superstitions of the natives have greatly retarded the progress of civilization and Christianity.

CAPE COLONY, or *Colony of the Cape of Good Hope*, South Africa, extending easterly from the Cape, about 700 miles to the Keiskamma river; the breadth from N. to S. varies from 200 to 315 miles. Except the new district of Albany, the colony was taken by the British from the Dutch, in 1806, who were the original planters. The soil next to the sea is fertile, and the face of the country level; but as you proceed to the north it rises into lofty mountains. Population, according to late official returns, is 107,516, consisting mostly of Dutch, English and Hottentots. The Colonial Government is taking active measures to abolish slavery, and several schools have been opened for the instruction of slaves. Measures have also been recently adopted to employ British-born Ministers in the churches, who are conversant in the English and Dutch languages, with a view to promote the established system of the Church of England. In the Colony, there are 4 Episcopal, and about 14 Dutch churches. In July, 1822, six English teachers of schools arrived from England, who were also instructed in the Dutch language, to be employed, at the public expense, for the purpose of facilitating the acquirement of the English language to all classes of society. Soon after their arrival, a proclamation was issued, in which it was ordered that the English language should exclusively supercede the Dutch, in all judicial and official acts and proceedings, from the 1st of January, 1827. These Instructers are placed at Caledon, George, Graaff Reynet, Stellenbosch, Tulbagh and Uitenhage. It is intended to establish similar schools at every principal place in the Colony. Cape Town is the capital, and is situated in E. lon. 18° 23′. S. lat. 34° 6′.

Mission.—The United Brethren, the London Missionary Society and the Wesleyan Methodists have united their efforts to promote civilization and Christianity in the Colony, and, in many instances, their exertions have been followed by the most gratifying results. The British and Foreign Bible Society has embraced every opportunity of supplying the Colony with the Scriptures, and particularly various parties of New Colonists on their embarkation from their county. The So-

ciety for propagating the Gospel in Foreign Parts has engaged to assist in supplying Christian ordinances to emigrants from Europe, and to furnish the settlements with duly qualified Missionaries. For further account of the missions, see *Albany* district, *Algoa Bay*, *Bethelsdorp*, *Bosjesveld*, *Caledon*, *Cape Town*, *Clan William*, *Enon*, *Gnadenthal*, *Groenekloof*, *Graaff Reynet*, *Hemel en Aarde*, *Paarl*, *Pacaltsdorp*, *Stellenbosch*, *Tulbagh*, *Wynberg*, *Zoar*.

CAPE HENRY, or *Cape Haytien*, town, N. coast of the isl. Hayti. The harbor is one of the best on the island. Population, in 1803, 20,000. Here a college was instituted by the late king, Henry, about 1817, for the instruction of those, who were designed to fill the most important offices in the government, and Rev. *Wm. Morton* of the church of England was appointed to the office of Classical Professor, and commenced with 20 pupils. The number soon increased to 40, and in 1820, to 80. There is also a Professor of surgery and medicine. About 1815, Mr. *Gulliver*, patronized by the National Education Society, Eng. opened a Lancasterian school, which increased in a few years to between 2 and 300 pupils. In 1820, Messrs. *Jones* and *Harvey*, Wesleyan Missionaries, arrived here, and were cordially received by the king; but were obliged to leave soon on account of ill health.

CAPE MESURADO; see *Liberia*.

CAPE SHILLING; see *Kent*.

CAPE TOWN, fortified town and capital of Cape Colony, at the head of Table Bay, about 30 miles N. of the Cape of Good Hope, near S. W. extremity of Africa. The town is regularly laid out in squares, and the houses are neatly built. The following return of population was made at the close of 1818;—Whites, 7,460—Free blacks, 1,905—Apprentices, 810—Hottentots, 536—Slaves, 7,462—Total, 18,173. The number has much increased since. Here are churches for English, Reformed and Lutheran worship, and a Roman Catholic chapel, beside chapels connected with the London, Wesleyan and South African Missionary Societies. At this port, all the African Missionaries disembark, and procure the articles necessary for their accommodation in the interior.

Mission; S. A. M. S. 1799.—*James H. Beck*, M.—The South African Missionary Society is chiefly supported by the Dutch and Lutheran churches in Cape Town for the benefit of the slaves, and commenced its operations, in 1799. In 1801, it employed Rev. Mr. *Manenberg*, who was sent to Africa by the London Society. He preached for some time to a large congregation of Christians and labored among the slaves and other heathens. Mr. Beck, a native of Cape Town, was edu-

cated in Europe, and placed at this station, about 1820. Many members of the Society are actively engaged with him in affording instruction to the slaves, who were mostly Mahomedans, till about 1819, when more than 1000 of them renounced that religion on account of the oppressions of the priests. Sabbath schools are opened, and catechetical instruction given during several evenings in the week to 5 or 600. Among these a small church has been formed. These efforts have been progressively blessed and promise the most salutary effects. The Society has also supported Missionaries at Clan-William and Zoar.

L. M. S. 1812.—*John Philip*, D. D. Superintendent of the Society's missions in S. Africa. —Rev. *George Thom*, D. D. sailed for India, 1812; but was induced to remain at Cape Town and was employed as Superintendent of the missions till early in 1819, when Dr. Philip arrived, and Mr. T. took charge of the Dutch church at Caledon, near the Cape. During his residence at Cape Town, he labored very successfully among the English soldiers and Dutch inhabitants, and gathered a large church. He also made several journies into the interior, preached to many thousand Colonists, Hottentots, and Slaves, promoted auxiliary Societies, and distributed many thousand copies of the Scriptures and religious books and tracts.

Through Dr. Philip's agency premises have been purchased to be occupied, in part, by a dwelling house by the Society's Resident Agent, and as a temporary abode for its Missionaries, who may touch at the Cape, disembark there, or occasionally visit it from the interior. The building will also afford facilities in aid of plans of education, which enter into the measures of the Society for promoting the dissemination of the gospel in S. Africa. A new chapel was opened on the premises in December, 1822, and about 1000 rix-dollars were collected after 3 sermons.

W. M. S.—*Barnabas Shaw*, M.—This Society effected little here, till about 1820, when permission was obtained from Government, and a permanent establishment was made, principally designed to benefit the slaves. A place for worship and a school room have been erected mostly by local contributions, at the expense of about 5,400 rix-dollars. The school is large, and the progress of the scholars is gratifying.

S. prop. G. F. P. 1821.—*Wm. Wright*, M.—Mr. W. restored the National school to a state of efficiency, which soon increased to more than 300 scholars, mostly Dutch. He also preaches to a congregation at *Wynberg*. The Society has granted a stipend of £20 each to 2 schoolmasters,

for native schools, depending on the local authorities for the general support of the measure.

Efficient *Tract and Bible Societies* were formed here, in 1820, which are patronized by the local authorities, and are designed to extend their benefits throughout the colony. The Bible Society, within about a year of its formation, declined a grant of £200 from the Parent Institution, in consequence of the sufficiency of its pecuniary resources.

The fruits of the various missions here have been very apparent, in the public Institutions organized, congregations collected, churches formed and schools established, by which means many have been raised up, who have rendered important aid to the missions.

CARRADIVE, small island, N. Ceylon, about 4 miles from Batticotta. Here are several thousands of people, mostly Roman Catholics, among whom the American Missionaries in Ceylon have frequently labored and distributed Tracts and portions of the Scriptures, with the hope that the light of the Gospel will soon irradiate their benighted minds. The influence and opposition of the priests are the most discouraging circumstances against the prevalence of truth.

CARANJA, island in the harbor of Bombay, containing about 10,000 inhabitants, mostly Hindoos. The American Missionaries at Bombay have occasionally preached here and distributed books in considerable numbers. They have also concluded to establish a school.

CARANGALACHERRY, largest of all the towns of the Syrian Christians on the Malabar coast. The inhabitants, including its vicinity, amount to about 10,000, who are divided into 4 churches. The Missionaries at Cotym have established schools, which they occasionally visit, and preach to the people, who receive them with cordiality and listen with attention.

CARBONEAR, town, Newfoundland.

Mission; W. M. S.—*Richard Knight*, M.—Members 54. Here is a large congregation, including nearly all the respectable inhabitants of the place, and a promising sabbath school.

CAREY, mission-station of the B. B. F. M. among the Putawatomie Indians, in Michigan. This station was so called by the Board as a token of fraternal affection and respect for Rev. Dr. Carey, Missionary at Serampore. It is situated on St. Joseph's river, in the southern part of Michigan Territory, 100 miles N. W. Fort Wayne, about the same distance from any white inhabitants, and nearly 200 miles from any compact settlement.

Rev. *Isaac M'Coy*, who had been for several years at Fort Wayne, removed here in the latter part of 1822, encouraged by the generous offer of the Indians, that on condition

of his settling among them, they would give him a mile square in the heart of their settlement, in addition to $1,000 a year, for 15 years, secured to them by the government of the U. S. to support a teacher and blacksmith. A school-house, and a dwelling-house, containing 3 apartments, have been erected. A school was commenced, Jan. 27, 1823, which contained 53 native pupils at the close of the year. The Indians appear very friendly, and are ready to commit their children to the care of the Missionaries in greater numbers than their means will enable them to support. The pupils are instructed in the arts of civilized life, and accustomed to habits of industry. A considerable farm is cultivated, which has been mostly stocked by individuals in the neighboring States. Prospects are very encouraging.

Before the end of 1823, Mr. M'Coy had the following associates in the different departments of the mission; viz. Messrs. *Lykins*, *Benjamin Seirs*, *Clyde*, *Polke* and wife, and Miss *Goodridge*.

CARLTON, estate on the island of Barbadoes, where the Wesleyan Missionary instructed the slaves till he removed from the island, in 1823.

CARMEL, formerly *Taloney*, mission-station of the A. B. C. F. M. among the Cherokees, 62 miles S. E. Brainerd, and 30, S. E. Spring-Place, on the direct road from Augusta to Nashville, near a small river, called Talking Rock creek, and 5 miles from the Cherokee town of Taloney, which lies off from the road, in a northeasterly direction.

Mr. *Moody Hall* removed his family here from Brainerd and opened a *school*, May 9, 1820, in compliance with the earnest solicitations of the principal men of the village and vicinity; previous to which, suitable buildings had been erected. About 20 entered the school, the first week, the number soon increased to 50. The average number may be about 30, who are mostly eager in the pursuit of useful knowledge, make good proficiency and cheerfully submit to wholesome regulations. The agricultural prospects of this station are pleasing; and it is expected that provisions for the mission-family will easily be furnished from the land here cultivated. The labors of Mr. Hall have been blessed to the spiritual good of many. He has given religious instruction to a small congregation on the Sabbath, when the scholars are required to attend, who are catechised in the presence of the congregation. Early in the spring of 1823, a church was organized, when 6 Cherokee converts were admitted to Christian fellowship, and with their households, 21 in number, were baptized. The scene was witnessed by a numerous collection from different parts of the nation and excited great

interest. The seriousness, which then prevailed, continued in the early part of 1824, and gave increasing hope that many would become savingly benefited by the gospel. Previous to that time, 3 more Cherokees and a white woman, wife of a Cherokee, had been admitted to the privileges of the church, and several more gave evidence of a saving change.

Rev. *Daniel S. Butrick*, who has labored as an evangelist in almost every part of the nation, has bestowed much attention to the concerns of this mission.

CARMEL, mission-station of the U. B. on the island of Jamaica for the instruction of the slaves, many of whom are very attentive and anxious to receive instruction. In 1817, the congregation consisted of 272 members, and 111 baptized and communicants. In 1819, the baptized were 140, and 200 new-people were under instruction. The numbers have considerably increased since. This field appears ripe for the harvest. *Samuel Hoch*, M.

It is contemplated to sell the estate here belonging to the mission, and purchase a suitable spot in *May-day Mountains* to accommodate the negroes in that neighborhood, many of whom come 18 or 20 miles to hear the Gospel at Carmel.

CARNATIC, populous country, Hind. lying along the coast of Coromandel from Cape Comorin, in lat. 8° to 16° N. Length, 560 miles; breadth from 50 to 100. It is subject to the East India Company and yields an immense revenue. Most of the inhabitants are Hindoos; there are a few Mahomedans and Christians. Missions and schools are established in most of the principal towns.

Mission; see *Buddalore*, *Chittoor*, *Cuddalore*, *Madras*, *Madura*, *Negapatam*, *Palamcotta*, *Pullicat*, *Tanjore*, *Tinnevelly*, *Tranquebar*, *Trichinopoly*, *Vellore*, *Vepery*.

CARUPUMPRATI, village of Syrian Christians, Travancore, Hind. where the Missionaries at Cotym have established a parochial school under a native teacher.

CASMAJOR'S *Estate*, on the island of Antigua, where the frequent labors of the Wesleyan Missionaries have produced a happy effect upon the numerous slaves, most of whom have become members of the Society.

CASTLEREAGH, settlement, New South Wales, about 35 miles from Sydney, included in the circuit of the Wesleyan Methodists, where a chapel has been built by one of the Class-leaders, and a sabbath school opened.

CASTLETON; see *Oneida Castleton*.

CASTLE-ZEITUN, or *Casel-Zeitun*; see *Malta*.

CATALINA, settlement and harbor, Newfoundland. See *Bonavista*.

CATARAUGUS, an Indian re-

servation in the State of New-York, on the eastern shore of Lake Erie, about 40 miles S. W. Buffalo. It comprises about 26,000 acres of land, and 450 inhabitants, a large majority of whom are pagans, and opposed to the introduction of the gospel. They belong to the Seneca tribe, except a few families of Munsees, so called, from the name of the place where they formerly resided.

Mission; U. F. M. S. 1822. *Wm. A. Thayer*, Assistant-Missionary. Mr. T. was assigned to this station in compliance with the earnest solicitations of 22 chiefs and 2 interpreters. Of the chiefs 7 belonged to Cataraugus, 3 to Allegany and 12 to Buffalo. He arrived with his family, in May, 1822; but found the opposition of the pagan party so violent, that he judged it inexpedient to settle on the Reservation, and procured accommodations for his school in the immediate vicinity, which he opened, Jan. 14, 1823; and, at the end of the year, he had 27 pupils, who were provided for in his family. The Christian party are highly gratified with the school and the pleasing change effected in their children, and seem ready to afford every assistance, which their scanty means will allow. A piece of land has been purchased, bounded on the reservation, about 24 miles from the Seneca mission-house, on which buildings have been erected for the mission. Mr. Thayer has been very useful to the Christian party by holding meetings with them on the Sabbath. In the latter part of 1823, Mr. *Bradley* and Miss *Lucy Beardsley*, were assigned to this mission.

CATAYAM, village of Syrian Christians, where the Missionaries at Cotym have established a school under a native teacher.

CAT RIVER; see *Kat River*.

CATTAMATTAM, village of Syrian Christians, Travancore. The Missionaries at Cotym have established a school here.

CAWNPORE, town, and important military station in Allahabad, Hind. on the W. bank of the Ganges, 49 miles S. W. Lucknow. E. lon. 81°. N. lat. 26° 30′.

Mission; Early in 1809, the lamented *Henry Martyn* removed from Dinapore to this place, and continued his faithful labors among the soldiers and natives, till the latter part of the following year. At the same time, he indefatigably pursued the translation of the Scriptures into Hindostanee and Persian. Here he procured the erection of a house for worship.

In 1817, the *Baptist Missionaries* at Allahabad stationed *Nriputa*, a native convert here, who, together with their occasional labors, has been very useful both to the natives and soldiers. About 1821, the number of communicants was 24.

A *Free-School Association* was organized by the principal European Residents at this station, May 19, 1821, to afford gratuitous instruction to European and Hindoo orphan children in Cawnpore and the vicinity, and to support such as are destitute. Within about two years, the number of beneficiaries amounted to 158. The funds are supplied by subscriptions and sacramental collections. The District Committee of the *Christian Knowledge Society* furnish books for the children. They have also established a *Lending Library*. This is an encouraging field for missionary labor.

CAYANCULAM, village of Syrian Christians, Travancore; where the Missionaries at Cotym have established a school.

CEDAR HALL, station of the *United Brethren*, on the island of Antigua, four miles S. St. Johns, established, 1821, where upward of $2,300 have been contributed by 7 individuals for the erection of a mission-house and chapel under the same roof. The chapel was dedicated early in 1822.—*Ellis, M.*

CELEBES, Dutch Island, in the E. Indian Ocean, separated from Borneo by the straits of Macassar, 500 miles in length by 150, average breadth, of a very irregular form, consisting of 4 extensive peninsulas, separated by deep bays. The natives call it Negree Oran Buggess and Tanna Macassar. The soil is generally fertile, and the earth is covered with perpetual verdure. It is divided into several kingdoms, which are under separate Monarchical governments. The people are of Malay origin, a copper-complexion, and are represented as ingenious, high-spirited, cruel and warlike; and are computed at 3,000,000. They generally profess a corrupted form of the Mahomedan religion. E. lon. 116° 40′ to 121° 40′. N. lat. 3° to S. 5° 10′.

Mission; see *Macassar*.

CERAM, or *Seram*, one of the Molucca or Spice Islands, in the E. Indian Ocean, near the N. E. coast of Amboyna, 190 miles long and nearly 40 broad, belonging to the Dutch. The inhabitants, including 3 small islands in the vicinity, are estimated at 15,000.

Rev. Mr. *Kam's* occasional visits have been instrumental of much good to the native Christians; and recently a mission has been established here under his direction.—See *Amboyna*.

CEYLON, island of an oval form, in the Indian ocean, separated, N. W. from the Coromandel coast by the gulf of Manaar, which is full of shoals and impassable by large ships, situated about 180 miles S. E. Cape Comorin. Its greatest length is about 300 miles; breadth, 140. Colombo is the capital. E. lon. 79° 50′ to 82°. N. lat. 5° 50′ to 9° 52′.

The soil is very fertile in all the fruits of the Indies; but the most valuable produc-

tion is cinnamon. It has a more temperate climate than India, though lying nearer the equator, and presents a rich variety of hill and dale.

The *Inhabitants* are divided into Malabars, Cingalese, Portuguese, Dutch and English, and have been estimated at 1,500,000; and by some, between 2 and 3,000,000. They are mostly pagans, of Hindoo origin, or, as they are often denominated, a nation of atheists. There are, however, many natives, who bear the Christian name, amounting by estimation to 200,000, one fourth of whom are Catholics In the northern part of the island, are about 7,000 Mahomedans; and, in the interior, is a race of wild, independent savages, who have never been subjected, either to the native Cingalese or the European government, and are so degraded as to be incapable of any civil government.

The *Malabars* speak the Tamul language and profess the Hindoo religion. They occupy all the north part of the island from Negombo on the west, and Baticaloe on the east to the extremity of Jaffna on the north. They are a manly people, much superior to the Cingalese, and are said to be not inferior to any of the tribes of India. At times, they have been *forced* to put off the *forms* of heathenism, and to take the semblance of Christianity; yet they have never radically changed their religion; nor, to any great extent, their customs. Some barriers have been broken down, such as the burning of widows and of polygamy; and some have been weakened, such as the rights of cast; but, in all essential respects, the people are the same grovelling idolaters, they ever were. As soon as the British government gave them liberty to worship their idols, the temples were rapidly rebuilt, and those, who had assumed the profession of Christianity to please their former masters, almost unanimously relapsed into idolatry. The Brahmins are of the first cast, a most deceitful, treacherous set of men, and succeed in imposing on the minds of the people the most absurd tenets.

The *Cingalese*, supposed to be the ancient possessors of the island, inhabit all the interior and the southern parts, speak the Cingalese language, are indolent and ignorant, and worshippers of Budhu. They seem to possess fewer prejudices against Christianity than the followers of the Brahminical system, chiefly from their indifference about all religion. They, having no hereditary priesthood, nor division of cast, are more accessible than the Malabars or Hindoos. Their temples are numerous, in which are gigantic images of Budhu, 30 or 40 feet high. Their priests amount to about 1,500, who differ so much in their sentiments, that it is very difficult to ascertain their religious system. They say that

Nahabrachmea is their great god, and that he dwells in the highest heaven; but does not concern himself with the affairs of this world. Beside him, they have gods, whose names they can mention, to the number of THIRTY THOUSAND! They deny the existence of a Creator, and maintain that the world owes its being to chance! They hold the doctrine of the transmigration of the soul, for a certain time, and then total annihilation. Budhu is the object of their worship, because they think he superintends the affairs of men.

"From thoughts so dreadful and profane,
Corrupt discourse proceeds;
And in their impious hands are found
Abominable deeds."

Throughout the island, *Devil-worship* prevails; but the Cingalese are most dreadfully devoted to it. Devils are regarded as the authors of all temporal evils, to avert which, they have temples and priests dedicated to them. This is entirely distinct from Budhism; and, in many districts, is rapidly gaining the ascendency. It leads to the most inhuman practices and sacrifices.

When the Portuguese made inroads upon the island, in 1505, they brought their artillery to bear upon the heathen temples, and levelled them with the ground; and thus thousands, through fear, were induced to acknowledge the supremacy of the Pope.

In 1658, the Dutch took possession of the island, and introduced the Protestant religion; yet their policy was calculated to make nominal Christians, rather than real converts, by issuing a decree that no one should hold an office under government, who was not a baptized Christian.—They, however, did much to enlighten the people, and had many faithful ministers, the vestiges of whose pious labors are yet to be seen. They divided their possessions, on the island, into 240 parishes, in each of which, a Protestant school was established. They also translated and published considerable portions of the Scriptures in the Tamul and Cingalese languages.

Since 1796, most of the island has been in the possession of the British. The king of Kandy was subjected, about 1815. The governor is appointed by the king of England, and not by the East India Company. For a considerable time, the religious instruction of the natives occupied no part of the attention of their new masters. After the lapse of about 3 years, most of the schools were revived, and the Dutch ministers resumed the charge of their congregations; but these are mostly dead, or have left the country, and the people are now, in a great measure, destitute of Christian instruction, except what is afforded by

Chaplains and Missionaries. It is a very interesting and important field for missionary labor.

Mission ; see *Amlamgodde, Atchavelly, Baddagamme, Batticola, Batticotta, Belligam, Calaany, Calpentyn, Caltura, Chilaw, Colombo, Cotta, Dadala, Galle, Hangwell, Jaffna, Kornegalle, Manepy, Matura, Negombo, Nellore, Oodooville, Panditeripo, Point Pedro, Tempale, Tillipally, Trincomalee.*

CHABAQUIDDICK ; see *Martha's Vineyard.*

CHAMBOOR, village on the island of Salsette, where Rev. Mr. Nichols, Missionary at Tannah, has established a school.

CHANDERNAGORE, principal settlement of the French in Bengal, on the Hoogly, about 20 miles above Calcutta. Formerly, it contained about 80,000 inhabitants; latterly the number has been much diminished. It is one of the principal seats of Mr. May's schools. See *Chinsurah.*

CHAND-NEE, large village, about a mile from Tannah, on the island of Salsette, containing upward of 4,000 seafaring people, scarcely an individual of whom could read, when Mr. *Nichols* established a school here, in 1820. The inhabitants are lapsed Catholics, who renounced the Catholic rites for heathenism, in 1817; yet the heathens regard them as outcasts, and, therefore, they present a favorable field for Christian labor. The school, which created much suspicion, at first, is prospering. Mr. Nichols frequently visits the school, has almost daily intercourse with the people, and is much encouraged that his efforts will be ultimately crowned with success.

CHANGANY, or *Changane,* parish in Ceylon, about 2 miles N. Batticotta. The Missionaries at Batticotta have bestowed much attention to the people in preaching, distributing scripture Tracts, and establishing schools. In 1818, a large school was opened here, which is supported by children in the sabbath-school in Charleston, S. C. The teacher, having been profited by Christian instruction, cheerfully imparts it to his pupils. The Missionaries have opened 2 other schools, in this parish, in the villages of Moolai and Sittinkerny. Many seem anxious to receive religious instruction.

CHARITY HALL, school, among the Chickasaw Indians, established by the Cumberland Missionary Society, in 1821, containing between 20 and 30 scholars. The government of the United States allows the annual sum of $400 to this school.

CHARLESTOWN, town, Rhode-Island, on the sea-coast, 19 miles, S. W. Newport. Here are about 400 of the Narraganset tribe of Indians, who have a Baptist church and a school. The Society for propagating the Gospel among the Indians and others, in

North America, erected a school-house and established a school here, in 1812, which has been maintained, with occasional interruptions, and has been highly beneficial to the natives.

CHARLESTOWN, chief-town of the island of Nevis, W. Indies, on the west coast.

Mission; see *Nevis.*

CHARLOTTE, town of liberated Africans, in the parish of St. John, Sierra Leone, West Africa. In 1817, the inhabitants amounted to only 85—in 1823, there were 676.

Mission; C. M. S. 1819.—*Christopher Taylor* and Mrs. *Taylor*, school-teachers—*John Jackson*, N. Assistant.—The progress of education is very pleasing. About the end of 1822, the scholars amounted to 255. A school-house, 30 feet by 30, has been built, and is used as a place of worship; but is insufficient. A great majority seem insensible of the blessings of the gospel; yet the influence of religion is increasing, and numbers have become hopeful subjects of renewing grace. They have generally acquired habits of industry, and most cheerfully contribute their mite to aid the funds of the Society. A Missionary Association has been formed, and 6 native collectors appointed, who faithfully discharge the duties of their office.

CHARLOTTE TOWN, chief town of Prince Edward's Island, in the Gulf of St. Lawrence. W. lon. 62° 50′. N. lat. 46° 15′.

Mission; see *Prince Edward's Island.*

CHATCOGA, settlement among the Cherokees, about 60 miles S. W. Brainerd, and 6 from Fort Armstrong. In 1820, Mr. *Milo Hoyt* of Brainerd opened a school for the natives, which was relinquished before the close of the year.

CHENGANOOR or *Changanoor*, one of the most ancient villages of the Syrian Churches, Travancore, Hind. where the Missionaries at Cotym established a school, in 1820, which consisted of 48 scholars, in 1821.

CHEPPATT, village of Syrian Christians, Travancore, where the Missionaries at Cotym opened a school of about 30 pupils, in 1820.

CHEROKEES, an Indian nation, whose territory embraces the S. W. corner of North Carolina, the N. W. part of Georgia, the N. E. part of Alabama and that portion of Tennessee, which lies S. of the Hiwassee and Tennessee rivers, containing, at least, 10,000,000 acres. Its greatest length is about 250 miles, and the greatest breadth, about 130, from the mouth of the Hiwassee, in a S. S. E. direction to the boundary line between the Cherokees and Creeks. The climate is generally healthy, and the soil fertile. The population is estimated at about 12,000, exclusive of about 5,000, who reside in the Arkansaw Ter-

ritory. Those who emigrated to the Arkansaw river as well as these, on their ancient grounds, have made considerable advances in acquiring the useful arts, particularly in the manufacture of cotton and woolen cloths. In 1816, they had upward of 500 looms, most of which they made, and about as many ploughs. They live, mostly, in log-cabins, not much inferior to those of the whites in the neighboring settlements, and cultivate their land. Many have large stocks of cattle, and raise an abundant supply of provision. About one half of the nation are of mixed blood by intermarriages with the white people. They are brave in war, and yet remarkable for their hospitality. In their dress, they have almost universally adopted the English habits, and are neat and clean in their persons. Their intellectual powers have been sufficiently tested to prove beyond debate that they are not inferior to the whites in mental capacity, and that they are capable of receiving the highest improvement. The structure and regularity of their language evince, beyond a reasonable doubt, that their remote ancestors were refined and improved. Hon. *John Pickering* of Salem, Mass. has, with the assistance of Mr. *David Brown*, a Cherokee, nearly prepared for the press a *Grammar of the language*, which will render important aid in systematizing the kindred dialects of the Choctaw, Chickasaw, Creek and several others.

Many of their religious rites bear a striking resemblance to those of the Jews, and forcibly argue that the aborigines of America are the lost ten tribes of Israel. They believe in the existence of the Great Spirit, and can form no combination of words, in their language, by which they can profane the name of God. They are said to have a tradition among them, that the Great Spirit has made provision for the recovery of bad men by promising his Son, which is yet to be fulfilled. By their intercourse with unprincipled white men, they had become, generally, divested of religious principles and moral restraint; but, by the introduction of schools, their situation is rapidly improving, both in morals and civilization, and it is not chimerical to calculate that, at a period not far distant, they will become English in their language, Christian in their religion and civilized in their general habits and manners.

In 1799, Rev. *Abraham Steiner* was sent out by the United Brethren to ask permission to establish a school in the nation. He pressed the subject in the national council, and was seconded by the officers of government; but was utterly refused. In 1800, he renewed his application, and was again refused; but before the close of the council, two influential chiefs a-

greed to patronize the school, which was soon opened on land cleared by one of them, and shortly after the mission and school were commenced at *Spring Place.* At this time, no waggon-road had ever been cut in the territory, and no one permitted to own a waggon. The objection was, if waggons were owned, roads must be made, which would afford facilities for the whites to come among them.

Rev. *Gideon Blackburn*, under the auspices of the General Assembly of the Presbyterian Church, instituted a mission among the Cherokees, in 1804, which he conducted in person and with very inadequate assistance and support; and within about 5 years, between 4 and 500 young persons of both sexes were so instructed as to be able to read, with a good degree of facility, in the English Bible, were proportionably advanced in spelling, writing and arithmetic, and, at the same time, were taught the principles of the Christian religion, and several became hopeful and exemplary Christians.

They have now public roads, and have made astonishing advances in agriculture, domestic manufactures and the mechanical arts; and have made a liberal grant of about 100,000 acres of land, for a perpetual school-fund, to be applied, under the direction of the President of the United States, for the education of their children.

They have instituted a civil government, and their legislative proceedings are marked with integrity and patriotism. They have divided their country into 8 districts or counties, laid a tax on the people to build a court-house, in each of these counties, and appointed 4 circuit judges. Their incipient jurisprudence appears to secure the respect of the people.

Notwithstanding these encouraging appearances, however, it is not to be disguised, that many things, still remaining among the Cherokees, are greatly to be deplored. Much poverty and wretchedness, several gross vices, particularly drunkenness, and an almost total ignorance of God, his law, and the plan of salvation, need to be chased away, before the people generally can reach the proper standard of rational and immortal beings. What has been already done, in the way of communicating evangelical instruction, though of inestimable value to such individuals as have received spiritual benefit, and as an experiment of what may be done, is yet a mere specimen of that benevolent agency, which needs to be extended, not only to every part of the Cherokee country, but to all the Indian tribes in North America, and to all the heathens on the globe.

Mission; see *Brainerd, Carmel, Coosawaytee. Creek Path, Dwight, Haweis, High Tower, Ooghgheelogy, Spring-Place,*

Tinsawatta, Willstown, Valley-Towns.

CHESTER, town, Nova Scotia, 22 miles W. S. W. Halifax. The Society for the Propagation of the Gospel has, for some time, employed a Missionary here.

CHIAUW, or *Ziauw*, island, belonging to the Dutch, in the E. Indian Ocean, situated near the equator, in E. lon. about 128°.—Rev. Mr. *Kam* of Amboyna has extended his labors here, and preaches to large congregations. The king, who is much engaged to promote the spread of the gospel, and who devotes much time to the instruction of his slaves, has erected a large house for worship. During one visit Mr. Kam baptized about 2,000 persons,

CHICKAMAUGAH; see *Brainerd.*

CHICKASAWS, Indians, whose country lies mostly within the chartered limits of Mississippi, but embraces a small portion of Alabama; bounded N. by Tennessee, E. by part of Alabama, S. by the Choctaw country, and W. by Mississippi; about 120 miles long, and nearly the same in breadth. The population, according to the return of the U. S. agent, a few years since, was 6,456. In 1823, it was estimated at only 4,000; and of this number, it is supposed, 300 are resident whites and negroes. Like their neighbors, the Cherokees and Choctaws, they are considerably advanced in civilization. They are said to possess more than ordinary capacity for learning, are naturally good-humored and affable, and exceedingly fond of mirth and ornaments.

Their territory is divided into 4 districts; over which are 4 hereditary princes, who are under the direction of a hereditary prince, or king. The succession of these is in the female line of the family. Beside these officers, they have a chief counsellor and speaker; and, in every district, a chief warrior, with some other subordinate chiefs. These are all elective. They are governed by laws of their own; but almost all their regulations are very defective. They have, however, passed an act against the introduction of ardent spirits into the nation, which has produced a salutary restraint, and rendered the vice of intoxication less frequent than formerly.

The spirit of civilization is evidently advancing, and they are more and more convinced of the importance of education, and of the necessity of a different mode of life from that which they have hitherto pursued. Their previous dependence for subsistence is becoming more precarious, and the only alternative left is to abandon the pursuit of game and turn their attention to the culture of the soil. Such a state of things is peculiarly favorable to the introduction of the agricultural and mechanical arts, and the gospel at the same time.

Mission; see *Charity Hall, Monroe.*

CHICKNEY GRAMUM; see *Tinnevelly.*

CHILAW, parish, Ceylon, northward of Negombo.

Mission;—The Wesleyan Missionaries at Negombo commenced a station here, about 1821, which has been occupied with very encouraging prospects. The people have manifested a great interest in the erection of a chapel, and are, generally, very friendly to the Missionaries. There is a Catholic church in the parish.—See *Negombo.*

CHILI, country, S. America, bounded N. by Peru; E. by the Andes; S. by Patagonia, and W. by the Pacific Ocean. It extends from 25° to 43° S. lat. about 1,300 miles; but is narrow from E. to W.—Population, in 1812, about 1,200,000, exclusive of independent tribes of Indians.

Chili was formerly a Spanish colony; but became independent, in 1818, and it is expected a republican government will be organized. The established religion is Roman Catholic.

Mission; B. F. S. S. 1821 —— *Eaton,* Superintendent of schools.—After a successful agency in establishing schools on the British system, at Buenos Ayres, Mr. *Thompson* proceeded to this country, and was no less successful in the objects of his mission. He was followed by Mr. Eaton, who arrived at *Santiago,* the capital of the country, Sept. 1821, was favorably received by the Supreme Director of the government, and was immediately engaged to superintend a school for 150 boys. Another school, on a larger scale, was soon opened, in rooms provided by government, and several more were in progress to be established in the literary Institution.

The American Bible Society has forwarded a considerable number of Spanish Bibles and Testaments to Chili, which have been gladly received, and the clergy of the Roman Catholic Church have approved of the translation.

CHILLAMBURAM; see *Tranquebar.*

CHINA, proper, extends from the great wall on the north, which separates it from Chinese Tartary, to the Chinese sea, about 1,300 miles; and about the same distance from the Pacific Ocean on the east to the frontiers of Thibet on the west; lying between 100° and 120° E. lon. and between 21° and 41° N. lat. The territories of the empire embrace Thibet, Mandshuria, Mongolia proper, and the whole of central Asia between Hindostan and Asiatic Russia. On the west it is separated from Independent Tartary by a chain of mountains.

The *population* of China proper has been estimated at 333,000,000; but is generally supposed to be about 150,000,000. The people are of a mild, affable and quiet disposition; yet they are puffed up with

national pride, and the literati are extremely fastidious and self conceited. They are very economical and industrious; even rocks are covered with earth and made to produce. They neither waste time, nor space, nor materials, and pay scarcely any taxes; yet the mass of the people are poor, and the law permits parents to stifle their infants, when they have not the means of bringing them up. Females are held in a state of the most abject degradation, and are sold in marriage, without permission to exercise their own choice.

The *language* is not only one of the most ancient in the world, but is, perhaps, the only one of the early ages, which is still spoken and living. This is supposed to be the language of about one third part of the inhabitants on the globe. It possesses much ancient literature, which has been, for many centuries, the constant study of the Literati of China, who have polished it to a high degree of what they deem an elegant conciseness, and richness of classical quotation and allusion, so that the written style of the learned is nearly as different from the plain language of the people, as that of ancient Rome, from the modern dialects of Europe. This language, the most singular upon earth in its construction, and supposed to be so difficult, that any knowledge of it was limited among Europeans to the curiosity of a few learned men and to the imperious necessities of commercial intercourse, has been conquered by Christian Missionaries, among whom Dr. *Morrison* stands preeminent, and is now rendered tributary to the diffusion of gospel light among this immense portion of mankind, notwithstanding the violent opposition to Christianity.

The *government* is patriarchal. The emperor is absolute, but examples of tyranny are very rare, as he is taught to regard the people as his children, and not as his slaves. The first principle instilled into the people is to respect their prince with so high a veneration as almost to adore him. All places of honor or profit are at his disposal, as well as the lives and property of his subjects. He is seldom seen, and never addressed but on the knees. Of the officers of mandarins, there are nine classes, from the judge of the village to the prime minister. The officers of government studiously avoid and prohibit every thing by which men can be assembled together to avoid political combinations, and make it a capital crime to propagate Christianity in the empire. They have no Sabbath, nor division of time into weeks. They restrict the freedom of the press and forbid intercourse with foreigners. Canton is the only port in China proper, open to foreign trade, and here it is conducted by 10 or 12 persons, called the hong merchants,

who receive the imperial license to trade with Europeans.

The *religion* is a strange mixture of superstitions, of which every one receives or rejects as much as he pleases. From time immemorial peculiar homage has been paid to the memory of the dead by the Chinese. What is known of their religion previous to the time of Confucius is fabulous and uncertain. This most celebrated ancient philosopher of China was born, about 450 years before the Christian era; and seemed designed to reform, in a measure, the corruptions which prevailed in the civil and religious establishments of his country. He condemned the idolatry practised by his countrymen, and maintained that Deity was the most pure and perfect principle, eternal, infinite, indestructible, omnipotent and omnipresent. He considered the sun, moon, &c. the immediate agents of Deity, inseparably connected with Him, and, as such, objects of worship. Many parts of his doctrine were calculated to preserve the superstitious notions still prevalent. By his sage counsels, his moral doctrine, and exemplary conduct, he obtained an immortal name as the reformer of his country, and, from respect to his memory, his descendants enjoy, by inheritance, the title and office of mandarins. Soon after his death, a species of Lamanism was introduced into China from Thibet; and, about the year 65, the sect of Fo was introduced from India. The name was derived from the idol Fo, supposed to be the Budhu of Hindostan. About the 15th century many of the literati embraced a new system, nearly allied to atheism; but this is confined to a few. The Chinese, in general, are so far from being atheists, that they go into the opposite extreme of polytheism. In China, no religion is preferred or encouraged by government. The Emperor is of one faith, many of the mandarins of another, and a majority of the common people of the third, which is that of Fo. This class are remarkably superstitious. The polytheism of ancient China—the worship of hills, rivers, deceased men and women, &c. —the worship of living human beings—Shamanism and Mahomedanism are also tolerated. Why then this *deadly hatred* of the name of Jesus!!

This populous country was formerly the seat of Roman Catholic missions. As early as the 7th century, this form of Christianity was introduced into the northern part of the empire. In the 14th century, churches were established by Missionaries sent thither in the preceding century, by the Roman Pontiffs. In the 16th and 17th centuries, different orders of the Roman Church, led by the Jesuits, crowded to these parts, and, by their sagacity, intelligence and zeal, obtained almost un-

bounded influence in the empire. Multitudes assumed the profession of Christianity, and little more than the name; for the Jesuits, in order to triumph over the prejudices of the people, allowed their converts to retain their heathen rites and customs. Though formerly tolerated by government, for the last two centuries, they have been bitterly persecuted, and those who embraced Christianity have been shut out with contempt from free intercourse with the country. Both European and Native priests are liable to immediate death, if known in that capacity, and private Christians to immediate banishment. Notwithstanding this, in 1810, it is said there were in China and its dependences, 14 Bishops, 7 Apostolic Vicars, 43 Catholic Missionaries, 231 native Priests and 585,000 Roman Catholic Christians. Since then their number has been greatly reduced by more violent persecutions, and the Chinese Government still manifest the most jealous and determined hatred to the Christian religion; not because it differs from the ancient usages of China, nor, yet, because they think it false; but lest it should be connected with European politics and governments, in such a way as to affect their dominion over their subjects.

Protestant Christians have, of late years, awaked to the magnitude of this sphere of labor, and though the public preaching of the gospel, in any spot of the empire, is impracticable, yet they have availed themselves of the language to disseminate the Scriptures and other religious publications, together with such useful knowledge, as is adapted to enlighten and expand the mind. Upward of 100,000 copies of various publications in Chinese, including portions of the Scriptures, have been dispersed, principally, by the Missionaries at Malacca and Serampore, partly among the Chinese settlers at Malacca and Penang, and in various islands of the Malayan Archipelago; and partly among the navigators and others on board Chinese trading vessels, by which means they have obtained a circulation even in the heart of the empire. In this way, the seed of the Gospel is scattering over the provinces of China—the hopes of a future age are sowing and the sacred leaven of truth is secretly diffusing itself among the myriads, who people this immense territory.—See *Canton*

CHINGLEPUT, town and fortress, Hind. in the vicinity of Madras. The Missionaries at Madras have established a school at this place.

CHINSURAH, town and principal Dutch settlement in Bengal, on W. bank of the Hoogly, 22 miles above Calcutta. The principal houses are built of brick, with terrace roofs, in the Moorish style. Here is a

handsome little church with a steeple.

Mission; L. M. S. 1813.—*J. D. Pearson, G. Mundy,* Ms. —Rev. *Robert May* commenced this mission, and, till his death, in 1818, continued to labor here successfully in the establishment of native free schools, which met the approbation and support of government. Of these schools, he succeeded in establishing 36, containing about 3,000 children, in this and neighboring villages; and was obliged to refuse 20 petitions from various villages, some of which were very populous. Mr. May also imparted much religious instruction to the children of Europeans, and had the gratification of beholding his labors crowned with very encouraging success. Since his death, the number of schools has been reduced; they however continue to flourish under the care of Mr. Pearson; but the Scriptures are very partially introduced.

There are 4 schools, more immediately connected with the mission; 3 of which are kept in bungalows, in the most public parts of the town, which are used as places for native worship; one of these will contain about 200 children, where all the scholars of the town schools assemble, every Sabbath, for catechetical instruction. A native female school is under the care of Mrs. Mundy. Beside attention to the schools, the Missionaries often preach to large collections of natives, and the influence of the Gospel is evidently working the downfall of Hindooism.

N. M. S. 1821.— —— *Lacroix,* M.—Mr. L. has succeeded in forming a Society among the Dutch inhabitants in aid of the Parent Society at Rotterdam.

Chippeway, village, Upper Canada, on Niagara river, 2 miles above the falls, and 10, above Queenstown.

Mission; S. prop. G. F. P. 1820.—*W. Leeming,* M.

Chippeways, tribe of Indians in N. America; the seat of whose country is about Mackina, lake Huron, Sault de St. Marie and the S. side of lake Superior; but, within a few years, many have emigrated to the extensive country between lake Superior and the N. W. end of lake Winipek. They are very warlike, and superstitious. They believe there is one Supreme Being, and many subordinate gods, whom they usually invoke; supposing that they have considerable power and influence over mortals.

Their population is very variously estimated. Mr. Harmon, the author of a volume of travels in the N. W. parts of the continent, states, "When the white people first came among them, they were a numerous and brave nation, who could turn out 20 or 30,000 warriors; but now they are dwindled down to not more than 800, or 1,000." Rev. Mr. Laird, Missionary among them,

whose information must be mostly derived from Mr. Schoolcraft, the U. S. Agent, at Sault de St. Marie, and who deserves much credit, in 1823, states, "The Chippeway tribe is one of the most considerable in North America. The usual computation makes them more than 20,000 in number. Their language is spoken from Montreal to the Rocky mountains." Mr. Schoolcraft has made diligent researches into the language, and has formed a grammar and dictionary, which he proposes to publish, or resign the manuscripts to any Missionary, who may desire to use them. These will afford very important facilities to missions among them. The language is said to bear a very striking resemblance to the Hebrew.

Mission; see *Fort Gratiot, Mackinaw, New Fairfield, Sault de St. Marie.*

CHITLAH, village, Bengal, near Calcutta. The London Missionaries at Calcutta often preach in this village to attentive congregations, and distribute Tracts.

CHITPORE, village in North part of Calcutta. The Christian Knowledge Society has recently established a promising native school here.

CHITTAGONG, district, in S. E. part of Bengal, Hind. extending 120 miles, by 25, average breadth; separated from Burmah, E. by a range of mountainous forests; the bay of Bengal is on the west; 230 miles E. Calcutta. It was ceded to the British, in 1760, who have a military force and a civil establishment. The inhabitants are Mahomedans, Hindoos and Mugs, with a few Portuguese, amounting in all to about 1,200,000. The Mugs fled from the tyranny of the Burman government. They resemble the Burmans in language and manners; have no cast—are intelligent, frank and kind. They occupy the country S. of Chittagong for about 100 miles, to Ramoo.

CHITTAGONG, or *Islamabad*, town and capital of the district of the same name, on the river Chittagong, about 12 miles from the bay of Bengal. E. lon. 91° 45′. N. lat. 22° 20′. Two divisions of the town are occupied by Portuguese Catholics who have 2 chapels; but are very ignorant. The proportion of Mahomedans is large, and their mosques are numerous, while the Hindoo temples are few.

Mission; B. M. S. 1812.—— *Fink*, M.—*John Johannes*, Sm.—Mr. *De Bruyn* commenced this mission, and labored with very encouraging success, especially among the Mugs, till the latter part of 1817, when he was killed by his interpreter. He had baptized about 90 converts, during the 5 years of his labors, who principally resided at this place, *Harbhonga* and *Cox's Bazar*. In May, 1818, Mr. *Peacock* arrived; but died in 1820. He was very useful as superintendent of schools, and

was soon succeeded by Mr. Johannes. The Christian Knowledge Society has established a Lending Library here, and has also a depot of books.

When the Burman emperor repulsed the American Missionaries, in 1820, Mr. *Colman* removed to this place from Rangoon, and took charge of the mission; but, in 1821, provision having been made for his establishment at Cox's Bazar, where the Burman language is spoken by a numerous population, he removed to that place, and died soon after.

CHITTOOR, fortified town, Hind. 80 miles W. Madras.

Mission; C. M. S. 1817.—Rev. *Henry Harper*, the Chaplain at this station, actively superintended the Society's schools here, till his removal to Hydrabad, about 1820, and was otherwise instrumental of much good.

CHIVIATERRU; see *Nellore.*

CHOCTAWS, tribe of Indians, whose territory lies S. of the Chickasaws, chiefly within the chartered limits of Mississippi; but extends to Tombigbee river in Alabama. The soil is fertile, especially the extensive prairies, with which the country abounds. The population is scattered over an extensive country, and is estimated by some at 15,000, by others, at 25,000, a medium between these is probably nearest the truth.—They have made considerable advances in agriculture, and the arts of civilized life. Their country is divided into 3 districts, viz. Lower Towns, Six Towns, and Upper Towns; and these again are divided into clans. In 1816, they sold a portion of their country to the United States, for which they were to receive $6,000 annually for 17 years. In 1820, they made the following appropriations of this annuity for the benefit of the Mission Schools in the nation, under the patronage of the American Board; the Lower Towns, $2,000 a year, for 17 years; the Six Towns, $1,000 for the school, for 17 years, and $1,000 for the same period, for a blacksmith's shop, and the Upper Towns, $2,000 for 16 years, for the school at Elliot, making an amount of $6,000 annually for the times specified. In several clans, in the southeast part of the nation, laws have recently been made to prevent drunkenness, infanticide, and other gross vices. The introduction of whiskey has been, and still is very destructive to the morals and improvement of the Choctaws. The practice of infanticide has prevailed among them, from time immemorial, and parents have possessed, and frequently exercised the unquestioned right of murdering their own offspring whenever it was troublesome to rear a child. The first punishment for the commission of this crime, was inflicted in the nation, about the beginning of 1823.

They have very vague and

fanciful notions of the Great Spirit and a future state; but these appear to be very seldom the subjects of contemplation, and to have no effect upon their conduct. The general feeling is that the dead cease to be. As a people they are in almost total darkness on moral and religious subjects, exposed to various and imaginary terrors from supposed witchcraft and other causes, addicted to the intemperate use of ardent spirits;—in short, ignorant, degraded and miserable. They are, however, awaking to some just sense of their condition, are desirous that their children should see better days, and are importunately asking the charity of the Christian community to aid them in becoming acquainted with the arts of civilized life and the Christian religion. It is fondly hoped that those, who have the means, will be prompted to greater exertions to promote the present comfort and everlasting welfare of this interesting people Experience has abundantly taught, that the plain truths of the Bible, presented to their understandings and consciences, must be relied upon as the efficient cause of civilization, and that by no other process can any change be expected materially for the better.

Mission;—Beside the following stations, *Bethel*, *Elliot*, *Emmaus*, *Mayhew*, and *Yokena Chukamah*, several small schools have been opened in private families.

CHOUB, town, on W. coast, Hind. near Bombay, under the Mahratta government. The American Missionaries at Bombay established a large school here, about 1817, which promises much good. The pupils are taught the principles of the Christian religion.

CHOUGACHA, village in the district of Jessore, in the east part of Bengal, Hind.

Mission;—B. M. S. 1808.—From April, 1813, to July, 1817, Rev. *William Thomas*, country-born, labored here, and baptized 29 persons. The Baptist Missionaries at Serampore have also labored here with success.

CHOULE, district, on the W. coast of Hindostan, about 25 miles S. Bombay; length, about 6 miles;—population, about 30,000, mostly Hindoos. This was a place of great importance under the Portuguese government; and the stupendous ruins of their fortifications, their ecclesiastical and other public buildings strikingly evince the opulence and power which that government once possessed here. It is now in the possession of the British. The American Missionaries at Bombay have established schools and distributed Tracts here with encouraging success.

CHRISTIANPORE, village, in Jessore, Bengal. Here is a branch of the Baptist church in Jessore.

CHRISTIAN'S HOPE, or *Chris-*

tianshaab. See *Greenland.*

CHRISTIANTOWN; see *Martha's Vineyard.*

CHRISTIE MANOR, town, L. Canada, where, in connexion with Caldwell Manor, the Society for propagating the Gospel stationed Rev. *M. Townshend,* in 1816.

CHRISTINA, one of the Mendoca islands in the Pacific ocean. S. lat. 9° 55′. E. lon. 139° 7′. It is nine miles long, narrow and fertile. *Wm. Crook* from L. M. S. visited this island in 1797, in company with John Harris, who immediately shrunk from the undertaking, and left his companion alone on the island. He was kindly treated by the chiefs, but continued there only a year.

CHUMIE, Mission-Station, S. Africa, among the Caffres, situated on the Chumie river, in the midst of a fertile and populous country. The village is laid out on a regular plan, to which all the Caffres submit, who build on the premises.

Mission; 1821.—*J. Brownlee, W. R. Thomson,* Ms.—*John Bennie,* A.—The Colonial government supports the two Missionaries, and the Glasgow Mis. Society, the Assistant. This mission was commenced in compliance with the earnest solicitation of Gaika, one of the principal chiefs of the Caffres, for a Christian instructer, and one to teach him and his people the most useful arts of civilized life. This is one of the most important fields for missionary exertion in S. Africa. A small congregation of attentive worshippers is collected, and many have become hopefully pious. The Missionaries are extensively gaining influence with the Caffres, and the way is rapidly preparing for the introduction of the gospel and the arts of civilized life.

CHUNAR, town in Allahabad, Hind. on the Ganges, a few miles above Benares, between 25° and 26° N. lat.

Mission; C. M. S. 1814.—*Wm. Greenwood, Wm. Bowley,* Ms.—*Nicholas Joachim, Wm. Cross,* As. and native teachers of six schools, beside 5 other schools, one of which is for girls, all in successful operation. The number of communicants, at first, 19, has increased to more than 50. Here are two increasing congregations, one of resident Europeans, and one of natives. A new church has lately been completed. To aid the operations at this station, the Governor General has made the liberal donation of about $500. By order of government, and at public expense, 12 neat houses for the accommodation of native Christian widows of deceased soldiers have been erected. Many numbers of the gospels, tracts and catechisms are circulated at places of public resort, especially at annual festivals. Martyn's version of the New-Testament into Hindostanee is nearly completed. Prospects, in all

departments, continue encouraging.

CICACOLE, or *Chicacole*, town, Bengal, about 60 miles N. Vizagapatam, and capital of a cicar of the same name. By the establishment of schools, the dispersion of the Scriptures, and the occasional labors of the Missionaries at Vizagapatam, the folly of idolatry begins to be felt, and many are making promising advances toward the religion of Christ.

CLAN WILLIAM, town, in Cape Colony, S. Africa, about 250 miles N. Cape Town.

The Netherlands and South African Missionary Societies have aided missionary operations here, since about 1817, which have been followed by some pleasing fruits among the colonists and slaves.

CLARKE'S COURT, large estate on the island of Grenada, where the Wesleyan Missionaries have labored successfully among the slaves, whose moral character is much improved, and many have become hopefully pious.

CLAUS HAVEL, see *Greenland.*

COCHIN, province, Hind. on the Malabar coast, situated N. Travancore. It was taken from the Dutch by the British, in 1795. The Dutch inhabitants are numerous, and the White and Black Jews were estimated by Dr. Buchanan at 16,000, who had 7 synagogues. The Dutch inhabitants were formerly Christian in their religion; but they have generally relapsed into idolatry or Mahomedanism; or become Roman Catholics for want of Protestant instruction. The native and country-born Portuguese population is very numerous.

COCHIN, sea-port town, and capital of the province, about 160 miles N. W. Cape Comorin. E. lon. 76° 8′. N. lat. 9° 58′.

Mission; C. M. S.—Rev. *Thomas Dawson* was stationed here, in 1817, and left the next year on account of ill health. Previous to this date and since, the Missionaries at Allepie and Cotym have successfully labored here, principally among the Jews, and Dutch who speak English. A respectable congregation of this class has been collected, who have repaired a large church, which the Missionaries found in a very decayed state. Several schools have been established, which are raising the rising generation from a state of ignorance to a knowledge of letters and the Christian religion.

The Jews Society at Madras established schools here, in 1821, under the superintendence of Mr. *Michael Sargon*, a converted Jew, the Jewish scholars in which amounted to 116, in 1823. The desire among all classes to receive instruction attaches much importance to this interesting field of Christian labor.

COILGONG; see *Burdwan.*

COKEVERNAL; see *Tonga.*

COLD-SPRING, village of Seneca Indians, Alleghany Res-

ervation, in S. W. part of New-York, in the midst of a numerous Indian population.

The Society of Friends has, for several years, supported a flourishing school here.

COLOMBIA, in N. W. part of S. America, including the countries of Caraccas, or Venezuela and New Granada. These two countries separately declared their independence and were united in a republic by a law passed, Dec. 17, 1819. It is bounded, N. by the Caribbean sea; W. by the Pacific Ocean; S. by Peru, and E. by Guiana, extending from S. lat. 4° to N. lat. 12°. Population, in 1822,—2,644,600; a very large proportion are Indians. The prevailing religion is Roman Catholic.

The progress of education is gradually consolidating their civil liberties, and opening the way to religious freedom. Schools are authorized by law, and supported by the public funds. Colleges have been built, and Universities endowed, by the generosity of individuals or by the appropriations of Government. The Lancasterian system of instruction has been introduced, in some places, with its usual success, and provision has been made, at the several colleges, for the education of native youths, at the public expense. The intercourse, between the Republic and the United States, is becoming more and more easy and frequent. A passage is ordinarily made from La Guira to New-York in 15 days. Such has been the policy of the Spanish government, in keeping their subjects in ignorance, that very few can read; consequently the distribution of the Scriptures must be very limited for some time to come. The American Bible Society has forwarded Bibles and Testaments here, many of which have been sold or gratuitously distributed. This is becoming a very inviting field for Missionary labor.

COLOMBO, or *Columbo*, capital of Ceylon, and seat of the British government on the island, is on the W. coast, E. lon. 79° 50′. N. lat. 7° 4′. Population, about 50,000; a mixture of almost all the nations of the east, and, for its size, is one of the most populous places in India, Since 1817, it it has been the seat of an Archdeaconry for the whole island, under the jurisdiction of the Bishop of Calcutta. The *Fort* is one mile and a quarter in circumference, and composed of 7 bastions, which are connected by walls, and is chiefly occupied by English inhabitants. The whole is defended by 300 pieces of heavy cannon. The Pettah, or outer town, east of the fort, is inhabited principally by the Dutch and Portuguese; and the suburbs, which are very populous, by the native Cingalese. Colombo is built more in the European style than any other garrison in India. The interior of the Fort has also more the appearance of a

regular town; the Dutch houses are all regularly built, tho few are above one story high. In and about Colombo, are many thousands of half cast people, who need instruction as much as the heathens, and who understand the English language. Two long streets are almost exclusively inhabited by Mahometans, who are firmly riveted to their wretched delusions. They view the Christian religion with contempt, and will hear nothing on the subject. There are many who bear the Christian name; but they are miserably deficient in Christian knowledge and practice

Mission;—In 1739, the *United Brethren* attempted a mission-station here; but the Missionaries were soon ordered to leave the island. In 1804, the *London Society* sent 4 Missionaries here, who labored under many discouragements, in different parts of the island, for several years.

B. M. S. 1812.—*J. Chater, H. Siers*, Ms.—and 11 N. As. and Sms.—Mr. Chater commenced this station, and was soon joined by Mr. Siers. Mr. C. associated with the Wesleyan Missionaries, Messrs. *Fox* and *Clough*, in 1823, had completed the translation of the Bible into the Cingalese, of which an edition of 1,000 copies has been printed. The Baptist Missionaries have several chapels, in and near Colombo, where they preach to considerable congregations in English, Portuguese and Cingalese. They have also been very useful to the soldiers in the Fort. In 1823, 8 schools were connected with this station, containing about 300 pupils, who are taught the principles of the Christian religion. The vast importance of schools, in preparing the way for the success of the mission, has induced the Missionaries to pay particular attention to this department. At this place, a small church has been formed, in which are several native converts; and another at *Hangwell*, about 20 miles in the interior. M. Siers takes the charge of this church, and also superintends 2 schools here, under Native teachers. Since 1819, Mr. Siers has done much to introduce the Gospel among this people, who, with one or two exceptions, were said not to know that there is a Savior for sinners, nor a Bible in the world. Mr. Siers has made considerable progress in translating the New Testament into the country Portuguese.

W. M. S. 1814.—*W. B. Fox, John M. Kenny*. Ms.—They have many Native assistants and teachers, who are very useful in the various departments of the mission. The Colombo Circuit extends 12 miles S. toward that of Caltura, and 7, N. toward that of Negombo, and, in one place, 10, into the interior. In this circuit, in 1822, were about 100 members, and in 1819, the children under daily instruction, amounted to 835, since

that time, the number has decreased for want of funds.

Mr. Clough has completed a Cingalese and English Dictionary, which has been printed at their press, in an octavo volume of 642 pages, and will be of incalculable use in translating from the English into Cingalese. It contains about 45, 000 words. Much is done by visiting from house to house, and from village to village. The Missionaries often preach in the Fort, and in the villages, especially where schools are established. The success which has attended their labors encourages them to persevere.

The *Christian Knowledge Society* and the *Church Missionary Society* have afforded important aid to the mission by forwarding and printing books to be distributed.

The *Colombo Bible Society* was organized, in 1812, under the patronage of Government, which distributed, during 10 years, more than 9,000 Bibles and Testaments in English and other European tongues, obtained chiefly from the kindness of the British and Foreign Bible Society. With the assistance of other liberal grants from the Parent Society, the Colombo Society had, in 1820, printed 6.500 copies of the New Testament in Cingalese, and has since printed 1000 copies of the Bible in the same language, beside vast numbers of Tracts and portions of the Scriptures.

COLPETTY, large and populous village in the suburbs of Colombo, where the Wesleyan Missionaries, at Colombo, have superintended a promising school, which consisted of 158 scholars, in 1817. The salutary effects have been very apparent on the children and their parents.

COMBACONUM, or *Cumbagonam*, village, between Tranquebar and Tanjore, Hind.

About the commencement of the 18th century the Danish Missionaries labored here with success; and, in 1747, their congregation amounted to upward of 500. Recently, the Christian Knowledge Society was supporting a native priest at this place.

In 1823, Rev. *G. T. Barenbruck* removed here from Madras with a view of fixing himself in the most convenient place for superintending the establishments of the C. M. S. in the Tanjore country.

CONGO TOWN, town of liberated negroes, Sierra Leone, W. Africa, upon an inlet of the bay of Sierra Leone about 2 miles W. Freetown, formed in 1811. In 1819, the number had increased to about 400, exclusive of children. The inhabitants are in an advanced state of improvement.

The Wesleyan Missionaries have a chapel here, and several members.

In 1817, the Church Missionaries attempted to unite this with Bassa, and Cosso Towns under the name of Wilberforce Town; but such is the distance of Congo Town,

from the other two, that it is thought the union of this to them will exist only in name.

CONJEVERAM, populous city in the Carnatic, Hind. W. Madras, divided into Great and Little Conjeveram. The city is very ancient. Here are 2 pagodas, which have marks of great antiquity. The people are blinded by the grossest superstitions; yet many listen to Christian teachers. The Church Missionaries at Madras established schools here under native teachers, in 1817, which have been highly useful. They often visit the schools, and give much religious instruction to these benighted pagans.

CONSTANTINOPLE, chief city of the Turkish Empire, situated on W. side of the Bosphorus, between the Black sea, and the sea of Marmora. E. lon. 28° 56′. N. lat. 41°. Including the suburbs it is upward of 30 miles in circumference, and presents a grand appearance. The number of inhabitants is by some estimated at 1,000,000; but, it is commonly computed at 400,000; of whom 200,000 are Turks; 100,000, Greeks; the remainder are Jews, Armenians, Franks, and various other nations. The Turks are Mahomedans. Its public edifices are very numerous and splendid. Here are 14 vast and magnificent Imperial mosques, richly endowed with ample revenues, derived from the rents of real estate, long ago devoted to their support. The revenue of the grand mosque of St. Sophia is more than 1,000,000 piastres per annum, equal to $125,000. Attached to these are colleges, called Medarses, devoted to teaching the principles of the Mahomedan religion and Jurisprudence, and Imareths, or Hotels, where the students are nourished gratis. At these Hotels, more than 30,000 souls are daily fed. Beside these, there are upward of 200 mosques, and about 20 Christian churches. Here are 36 public libraries, each containing from 2 to 6,000 manuscript volumes, which are attached to the mosques. Here are also about 2050 schools, established and endowed by the wealthy men of the Ottoman Empire, in which the children are instructed gratis in various branches of literature, and in the principles of their religion. Such liberal and systematic measures to perpetuate Mahomedanism, should awaken the zeal of Christians to extend the knowledge of the Savior.

Mission; C. M. S.—Rev. *James Conner*, was stationed here from 1819 to 1821, during which time, he was usefully employed in procuring the translation of nearly the whole Bible into modern Greek, and in opening channels for the circulation of the Scriptures, throughout the islands of Candia, Rhodes, Cyprus, and in all parts of Syria.

The British and Foreign Bible Society has more re-

cently employed two Agents here and in the vicinity, viz. Messrs. *Leeves* and *Barker*, who are industriously promoting the circulation of the Scriptures in this important field. This is a very commanding post for observation and labor, owing to its central situation, its extensive commerce, the great influence of foreign merchants and travellers, the facility of communication with the north of Europe, the shores of the Black and Caspian seas, and the most interesting countries of the Mediterranean. For many years, however, the disturbed state of the country has greatly retarded benevolent efforts.

COOKORACOLLAM; see *Tinnevelly.*

COOSAWAYTEE, principal town among the Cherokees, southeasterly from Brainerd. In 1823, Mr. *Dawson*, Baptist Missionary, was stationed here.

COOKS, large estate on the island of Antigua, where the Church Missionaries superintend a large and flourishing school. In 1821, the Proprietor of the estate erected a commodious stone building for the school and religious worship.

COPENAME, station of the *United Brethren*, recently formed in Dutch Guiana, S. America, on a river of the same name.

COPENHAGEN, city and capital of Denmark, situated on E. coast of the island of Zealand. It is encompassed with walls, and is the best built city in the N. of Europe. E. lon. 12° 35′. N. lat. 55° 41′. In 1807, there were in the city and suburbs, 3156 houses, and 104,000 inhabitants.

In the history of missions, this place deserves particular notice, as being the seat of the Danish Mission College, founded by Frederic IV. in 1714, which has, for about a century, furnished Missionaries to Greenland and to the East Indies; who have been supported, in part, in the different fields of their labor from the funds of the institution.

CORASS; see *Karass.*

CORANNAS, a scattered race of people, inhabiting the interior of South Africa; many of whom have been benefitted by Christian instruction at different mission-stations.

CORENTYN; see *Hope.*

CORFU, one of the Ionian Islands, in the Mediterranean, at the entrance of the Gulf of Venice, 45 miles long and 25 broad. Population, about 60,000; principally of the Greek religion.

CORFU, capital of the island, Corfu, on the E. coast. Population, 15,000. E. lon. 20° 17′. N. lat. 39° 40′.

Mission; L. M. S. 1822.— *Isaac Lowndes*, M.— Mr. L. removed from Zante with the design of making Corfu the seat of the mission. He has commenced his labors with favorable prospects. The Ionian Bible Society was established here, in 1819.

CORNPLANTER'S *Village*, at

Jennesadaga, on the Allegany river, within the limits of Pennsylvania, among the Seneca Indians.

The Western Missionary Society, N. Y. established a school here, in 1815, at the urgent request of Cornplanter, which has been highly useful to the rising generation.

CORNWALL post-town, Litchfield co. Conn. on E. side of Housatonick river, 10 miles N. W. Litchfield. Population, 1,662.

Foreign Mission School, instituted, 1816, and opened May, 1817, under the direction of the A. B. C. F. M.—Rev. *Herman Daggett*, Principal, *John H. Prentice*, Assistant.—The object of this consecrated Seminary is to educate heathen youths, in such a manner, as, with subsequent professional instruction, will qualify them to become useful Missionaries, Physicians, Surgeons, Schoolmasters, or Interpreters; and to communicate to the heathen nations such knowledge in agriculture and the arts as may prove the means of promoting Christianity and civilization. The constitution also provides that youths of our own country, of acknowledged piety, may be admitted to the school at their own expense. In 1823, the number of pupils was 36; of whom 15, were from 9 different tribes of American Aborigines; 9 from the Sandwich Islands; 1 from New Zealand; 1 from Malayan Archipelago; 1 from the Portugal; 3, from China; 2, from the Greek Islands; 1 Jew, and 3 young men of the United States. Since the commencement of the school a very large portion of the pupils have been hopefully pious, and many have returned to their native lands to publish the Savior to their benighted countryman.

The government of the U. S. has paid $400 a year for 4 years, to defray the expenses of 4 Indian youths at this school.

CORNWALL, town, Up. Canada, on St. Lawrence river, near St. Regis. Rev. *S. Mountain* was stationed here in 1818, by the Society for propagating the Gospel.

CORNWALLIS, town, Nova-Scotia, on W. coast, 40 miles N. W. Halifax. The Society for propagating the Gospel supports a missionary and School-master here.

COSSIPORE, very populous district, N. and in the immediate vicinity of Calcutta; where the Christian Knowledge Society has a circle of several very flourishing Bengalee schools.

COSSO TOWN; see *Wilberforce*.

COTAMANGALAM, village of Syrians Christians, Travancore; where the Missionaries, at Cotym, established a parochial school, in 1821.

COTTA, village, Ceylon, about 6 miles S. E. Colombo, situated in a very populous district. Inhabitants 4,500.

Mission; C. M. S. 1822.—*S Lamberick*, *J Bailey*, Ms.—

Several promising schools have been opened, and portions of the N. Testament are in progress for printing at their press in the colloquial Cingalese. Their congregations are small. The people are nominal Christians; but are grossly ignorant of the first truths of Christianity, and awfully indifferent about it. They are generally Buddhists in belief, but politically Christians.

COTTIMONI, very populous village, near Batticaloa, Ceylon; inhabited by Protestants, Catholics and Gentoos. The Wesleyan Missionaries include this in their field of labor.

COTTUPALEYAM; see *Tranquebar.*

COTYM, village, on the Malabar coast, Hind. about 18 miles from Allepie. Including a small circuit, it contains about 1000 houses, is in the midst of a very populous country, and near the new Syrian College.

Mission C. M. S. 1817.—*Benjamin Bailey, Joseph Fenn, Henry Baker,* Ms.—The labors of these Missionaries are principally devoted to the spiritual good of the Syrian Christians on this coast, in the establishment of parochial schools in their villages, and in the education of priests for the churches in the Syrian College in the immediate vicinity of this place. As early as 1815, Col. Munro, the Company's Resident in Travancore, erected the College, and sought the assistance of the Church Missionary Society to enable him more effectually, to execute his benevolent plans. Such was the origin of this mission, and the result has been most auspicious. In 1823, beside the Missionaries, there were, in the College, two Syriac Lecturers, a Hebrew teacher, two National Teachers of Sanscrit, and an English Teacher and Assistant. The number of students was 50, 12 of whom were ordained. "If present hopes do not prove fallacious," says Mr. Fenn, "in less than 10 years, with the assistance now besought, and the blessing of God, there may be 50 or 100 learned priests belonging to this venerable church, nourishing their own flocks, and spreading the triumphs of the Gospel around them." The College is under the direction of the Missionaries, and has been very liberally endowed by the Ranne, or princess of the country.

The parochial schools are 38, under native masters, containing nearly 1000 Scholars, who generally, make very satisfactory progress. Several from these schools have entered the College.

The Society has a grammar School connected with this station, in which were 40 youths, in 1822, preparing to act as school-masters, and to fill up the vacancies in the College, as the students may be ordained.

A printing press is con-

nected with this mission, and Mr. Bailey has prepared the four Gospels, in Malayalim, for the press.

The existence of one of the most celebrated Braminical Colleges, at the distance of a mile only, and the adjacent coasts of Malabar, perhaps the most populous part of India, where there are 3 separate orders of Jews, and many Armenians and other Christians, render this an important and highly interesting station.

COULAN; see *Quilon.*

COUL BAZAR; see *Bellary.*

COURICHY; see *Tinnevelly.*

COUVA, M. Station, L. M. S. *Trinidad*, 1822.—*T. Dexter*, M.

COVE, settlement on Harbor Island; where the Wesleyan Missionaries, in 1822, had a promising school of about 50 scholars.

COVILVILLY, very populous heathen village, S. Travancore, Hind. where the missionaries at Nagracoil have successfully labored.

COWETA; see *Asbury.*

COX'S BAZAR, town, Arracan, containing a population of 30.000, where the Burman language is spoken. This town is about 40 miles within the British Territories, which are separated from the Burman empire by the Ghat river. From its central situation, and advantages for commerce, it is well calculated for a Mission-station, both for preaching and the extensive distribution of tracts.

Mission; B. B. F. M. 1821.—Rev. *James Colman* removed from Chittagong and commenced this mission with favorable prospects; but was suddenly removed by death, in less than eight months. Occasional labors have been bestowed on this important field, and several have become members of the church at Chittagong.

CRANBERRY, town, in the central part of New Jersey, from N. to S.

In May, 1746, Rev. *David Brainerd* removed from Crossweeks to this place, with the whole body of the Indians under his care, and in less than 12 months, they had cleared about 40 acres of land. Here he continued till March 20, 1747, when, owing to the ravages of a pulmonary consumption, his labors as a Missionary were terminated, and he bade farewell to his beloved church and people, and died at Northampton, Mass. Oct. 9, 1747. He was soon succeeded by his younger brother, Mr. *John Brainerd*, under whom the affairs of the mission continued to flourish for several years. The school was in a prosperous state. Many of the Indians, in advanced life, were very anxious to learn to read and understand the Scriptures. The number of Indians increased to about 200, and many were hopeful subjects of renewing grace.

CREEK PATH, town, Cherokee Nation, on S. side of Tennessee river, in Alabama, about 100 miles W. S. W. Brainerd.

Mission; A. B. C. F. M.

1820.—*Wm. Potter*, M.—In consequence of an urgent request from the principal Cherokees, in this place and vicinity, Rev. *D. S. Butrick*, and *John Arch*, a native convert, left Brainerd, in March, 1820, and visited this place to inquire into the expediency of establishing a school. Such was the zeal of the Cherokees on the subject that, in a very short time, they erected two school houses, in which schools were soon opened, and the scholars in both amounted to 80. One for girls was under the care of *Catharine Brown*, a native convert, who devoted herself to the advancement of this mission, till her death, July 18, 1823. Soon after the commencement of this mission, a considerable awakening prevailed among the people, and numbers became hopeful subjects of renewing grace. A church was soon organized, which consisted of 10 native members, in 1823. A Female Benevolent Society was formed, in 1821, consisting of 14 members, which forwarded, the first year, six dollars to an Education Society in W. Tennessee. Mr. and Mrs. Potter came here early in 1821, and have labored with very encouraging success.

CREEKS, Indians, inhabiting W. parts of Georgia, and E. parts of Alabama. Their country is extensive and fertile. The population is estimated at about 20,000 souls. They are the most warlike tribe on this side the Mississippi—have a general idea of a Supreme Being; but observe no religious days, nor any religious rites, unless the green corn dance be one. Confidence and generosity were formerly their characteristic virtues; but a desire of gain, caught from the whites, has chilled their liberality, and abused credulity has taught them suspicion and deceit. The introduction of whiskey has produced a very pernicious effect. The more reflecting are fully convinced that, with respect to their future destiny, it is a question of civilization or extinction; and a question, the decision of which cannot long be postponed. They have, therefore, become very solicitous for the establishment of schools, and the introduction of the various arts, from which the whites derive their superiority. In some of these, they have already made considerable progress.

In 1735, the *United Brethren* attempted a mission settlement among the Creeks, which was soon relinquished. In 1807, they made another attempt, on *Flint river*, about 60 miles from Milledgeville, the seat of government in Georgia. Here their prospects were flattering at first; but the mission has since been abandoned. For recent mission-establishments, see *Asbury*, *Withington*.

CREMEN, town, Livonia, where the *United Brethren* superintended an institution for the education of school-mas-

ters, for several years, which was sanctioned by the ecclesiastical court of the empire, in 1739; in consequence of which, the number of pupils soon amounted to 70. These measures extensively excited a desire for religious knowlege, in different parts of the country.

Crimea, peninsula of European Russia, in S. part of the government of Taurida, formed by the Black sea on the W. and S. and the sea of Azoph on the E. about 200 miles long, and 124 broad. The population is estimated at 300,000. A large portion of these are native Tartars, who are rigid Mahomedans. There are also many Jews, Armenians and Greeks. This is becoming a very interesting field for Missionary labor, and much attention has been excited on the subject of Christianity, especially among the Jews, by the distrbution of Bibles and Testaments, furnished principally by the British and Foreign, and the Russian Bible Societies. The Tauridian Auxiliary Bible Society has become very efficient. Many discouragements have arisen to dishearten the Missionaries who were named under the station, *Baktcheserai*. The *Sultan Kategerry* has taken up his abode at *Sympheropole*, the modern capital of the Crimea; and though he is not officially connected with the Scottish Missionary Society, yet he continues to cooperate with the Missionaries, and to manifest a deep interest in the spiritual welfare of his countrymen.

Crossweeks, or *Crossweeksung*, place about 20 miles W. Amboy, N. J. on the road from Amboy to Bordentown. This was formerly an Indian village, where Rev. *David Brainerd* successfully labored, in 1745-6, in which time many become hopefully pious; and he baptized 38 adults and 36 children. Here, about 150 Indians became residents, moral, industrious and, in a good degree, civilized. May 3, 1746, he removed, with the whole body of the Indians, about 15 miles, to *Cranberry*; where he closed his labors among the Indians.

Cudapah, capital of a district of the same name, in Golconda, Hind. said to contain from 60 to 80,000 inhabitaints. E. lon. 29°. N. lat. 14° 28′.

The Missionaries at Bellary have done much to promote Christianity among this people, in the distribution of Tracts; and, about 1823, Mr. Howell removed here with the intention of establishing a mission.

Cuddalore, town, in the Carnatic, Hind, near the fort of St. David. E. lon. 79° 46′. N. lat. 11° 41′.

Mission; S. prom. C. K. 1737.—Two Missionaries were first stationed here, who labored many years, with encouraging success, and were useful to the soldiers in the Fort. In 1749, they had a congregation of 341 members. In 1750, Mr. Hutteman who

accompanied Mr. Swartz to India, was stationed here, and his faithful labors were greatly blessed. The apostolic *Gericke*, who spent more than 30 years, in India, made this his principal station. He commenced, in 1767, and, during his labors, a very considerable church was gathered. Mr. *Holzberg* succeeded him, and continued many years. In 1808, the communicants amounted to 102. At the last dates, this station was vacant.

CULLATA. village of Syrian Christians, in Travancore, Hind. where the Missionaries at Cotym established a school, in 1820. In Nov. 1821, there were 31 pupils.

CULLIAN, large town, Hind. about 40 miles N. E. Bombay, and about 15, E. Tannah. It was formerly the seat of a petty Rajah, and has now the appearance of decay.

Mr. Nichols, at Tannah, established a school here, in 1818. The visit of an Englishman is so rare, that it excites much curiosity and suspicion among the people, and especially, among the Brahmins, whereby the prosperity of the school has been greatly retarded.

CULLUNCATARE, village of Syrian Christians, Travancore, Hind. where the Missionaries, at Cotym, established a school, in 1820.

CUMBAGONAM; see *Combaconum*.

CUNDANATT, village of Syrian Christians on the Malabar coast, Hind. In 1821, there were 29 scholars in the school here, established by the Missionaries at Cotym.

CURIGNI, village of Syrian Christians, Travancore, Hind. The Missionaries at Cotym have a school here.

CURRINGACHERRI, village of Syrian Christians, Travancore, Hind. where the Missionaries, at Cotym, have a school.

CUTTACK, district, in Orissa, Hind. between 20° and 22° N. lat. 140 miles long, and 60 broad, containing about 1,200,000 inhabitants, The celebrated temple of juggernaut is in this district, which is annually visited by hundreds of thousands of Hindoo pilgrims. Formerly, the concourse was so immense at the annual festivals, that the natives supposed that a lack of people (100,000) would not be missed. Of late years, the influence of the Gospel has greatly lessened the number of attendants. Missionaries have taken advantage of the favorable opportunity, which these occasions present for the distribution of tracts. At a late festival, the Baptist Missionries distributed about 8000 pamphlets in the Bengalee language.

CUTTACK, fortified town and capital of the district of the same name, Hind. 250 miles S. W. Calcutta, calculated to contain 5,741 houses. Every foot of it is estimated holy ground, and the whole of the land is held free of rent, on the tenure of performing certain

services in and about the temple.

Mission; G. B. M. S. 1822. *W. Bampton, J. Peggs, C. Lacey*, Ms.—These Missionaries have commenced their labors with favorable prospects. They soon collected 120 scholars in 6 schools. A good supply of Scriptures and Tracts has been furnished from various quarters, which they have distributed among the settled inhabitants, and the myriads of pilgrims continually journeying to and from the temple of Juggernaut which is about 40 miles distant.

CUTWA, town, Bengal, on the Hoogly, 75 miles N. Calcutta, surrounded by populous villages.

Mission; B. M. S. 1804.—*Wm. Carey*, Jun. M. and 4 *Native Assistants*.—The Assistants itinerate in an extensive circuit, and preach under Mr. Carey's direction as opportunities present. Schools have been established, within the sphere of this mission, in which nearly 1,000 children are instructed. The prejudices of the natives are perceptibly abating. About 80 have been baptized at Cutwa; but most of the communicants reside at Beerbhoom.

D.

DACCA, or *Dhacca*, district, Bengal, 180 miles long, and 60 broad. It is esteemed the richest district in Bengal.

DACCA, city, and capital of Dacca district, Bengal, on a branch of the Ganges, N. E. Calcutta, 170 miles, travelling distance, containing 150,000 inhabitants, of whom more than half are Mahomedans. Here are a few Armenian and Greek Christians. E. lon. 90° 20′. N. lat. 23° 40′.

Mission; B. M. S. 1816.—*O. Leonard*, M.—*Ramprusad*, Native.—As early as 1822, there were 1,300 pupils, in 17 Bengalee schools, in most of which the Scriptures have been introduced without exciting alarm. A school for

indigent Christian children, in the city, has rendered those youths valuable members of society, who would otherwise have been wandering in the streets in vice and wretchedness. Here are many pleasing and animating features of improvement. The desire for information is not confined to pupils in the schools. At a late festival, where about 200,000 persons were collected, many eagerly sought for Tracts. The distribution occupied 5 days; on the first of which, more than 3000 individuals were supplied. A church has been organized, to which several native converts have been added. The Christian Knowledge Society has a depot of books at this place.

DADALA, village, Ceylon, celebrated for its famous temple and Budhist establishment.

The Methodist Missionaries at Galle have labored here with some pleasing fruits. The decayed Christian church and school-house, which were built in the time of the Dutch, have been repaired; and, in 1819, a school of nearly 40 children was commenced, in which the principles of the Christian religion are taught.

DANTURE, village, Ceylon, in the vicinity of Kandy; where the Church Missionaries at Kandy opened a school, in 1821, in compliance with the request of the people.

DEEP BAY, settlement, on the island of St. Kitt's. The Wesleyan Missionaries have recently established a school here, of about 200 pupils, chiefly of children from the neighboring estates.

DELAGOA BAY, situated on E. coast of S. Africa, extends from about 26° to 27° S. lat. The Bay presents advantages to emigrants, superior to any in Africa. The Bay itself is spacious and extends about 60 miles from N. to S. and 20 from W. to E. It is much frequented by whales. Three large rivers fall into the Bay; Manica is the most northern; Machavanna, on the south, and Delagoa, the central river, is navigable for nearly 200 miles by large boats, and for more than 40 miles by vessels, which draw about 12 feet water.

The following countries are in the vicinity of the Bay. *Inyack* lies S. of the cape and island of that name, and contains about 10,000 inhabitants. The natives are a naked, timid race, have no religion, yet use circumcision and are under the influence of witchcraft. Their king is tributary to the king of *Mapoota*, which is bounded N. by Delagoa Bay, and contains 20,000 inhabitants. These people are warlike, and an admirable race of Caffres. In religion and manners they resemble those of Inyack. The people of *Temby* are tractable and industrious, and, including *Panyelly*, amount to 25,000. These countries are all tributary to the king of Temby. The language of the people is only a different dialect of that spoken

by the Caffres, the Bootchuannas, and the inhabitants of the Comoro Islands. A large tract of land, in the vicinity of the Bay, has recently been ceded to the British by the natives, on condition that they should be supplied with Christian teachers. Accordingly a mission was commenced, in 1823, by the Wesleyan Missionary Society.—*W. Threlfall, James Whitworth*, Ms.

Delawares, Indians, formerly a numerous and powerful tribe, who occupied part of New-York, New-Jersey, and Pennsylvania; but the main body removed to Ohio; thence to Indiana. In 1818, they sold their lands to the U. S. and have formed 7 large towns on the Arkansas river. A portion of them are on this side the Mississippi, and in Upper Canada. Early attempts were made to introduce among them the knowledge of Christianity and the arts of civilized life; and with considerable success. The United Brethren continue their benevolent labors.—See *Goshen, New-Fairfield.*

Delhi, extensive province, Hind. between 28° and 31° N. lat. lying between the Ganges, N. and Agimeer and Agra, S. It was formerly the richest part of Hindostan; but it has been almost depopulated by wars, and the inhabitants are in a wretched state. The population and wealth of portions are now increasing under the British police.

Mission; see *Bareilly, Delhi, Henreepore, Meerut.*

Delhi, city and capital of Delhi province, and anciently of Hindostan, is said to have contained 2,000,000 inhabitants. In its splendor, it covered a space of 20 miles in circumference, and its present buildings and ruins, nearly as much. It is greatly improving under the protection of the British government; to which it is in reality subject, although it is nominally an Imperial city, under its own Emperor. It is 976 miles N. W. Calcutta, by way of Beerbhoom. E. lon. 77° 10′. N. lat. 28° 40′.

Mission; B. M. S. 1817.—*J. T. Thomson*, M. country-born.—Mr. T. has baptized a Brahmin, the first fruits of the mission; and much attention to the subject of Christianity has been excited by preaching and the distribution of Tracts. The principal Mahomedan priests and those of the most learning, indignant at seeing Christianity claim a higher place than Islamism, have begun closely to examine the Scriptures. They read the Arabic Bible, and frequently meet Mr Thomson to argue on disputed points, especially on the Divinity of Christ.

The C. M. S. has recently established a Native teacher here, with encouraging prospects of a promising school, and a considerable Hindostanee congregation.

Demarara, or *Demerary*, province of English Guiana, S. America, on both sides of

Demerara river, extends nearly 100 miles on the sea-coast. The Dutch ceded it to the British, in 1814. In 1820, it contained 76,929 Africans and Creoles.

Mission; see *George Town*, *Le Resouvenir*, *Mahaica*, *West Coast.*

DEWANGUNJ, large and populous town, Bengal, Hind. where Mr. Carey at Cutwa, and his associates have labored much, and collect large and attentive congregations.

DIGAH, populous town, in Bahar, Hind. on the S. bank of the Ganges, near the extensive cantonments at Dinapore, 320 miles N. W. Calcutta. It is represented as possessing many superior advantages for missionary exertions.

Mission; B. M. S. 1809.—*W. Moore*, M. Mrs. *Rowe*, Female Teacher, with Native Assistants.—Native education is progressing amid numerous discouragements; 7 Schools have been opened, containing between 2 and 300 pupils, who receive Christian instruction. Nearly one third part of these are females. The Missionary established schools at *Dinapore*, *Lyme* and *Moinpoora*. Mrs. Rowe has compiled a spelling book and grammar of the Hindostanee language, which have been published by the Calcutta School Book Society.

Soon after the establishment of this mission a church was organized, which has occasionally been enlarged by the admission of heathen converts. The labors of the Missionaries have been blessed among the soldiers at Dinapore, where are about 50 communicants, many of whom afford important aid to the mission. Among these, principally, an auxiliary Society has been formed, which contributed 433 rupees, during the first 3 months.

DIGBY, town, Nova-Scotia, on the bay of Annapolis.

Mission; S. prop. G. F. P.—In 1815, Rev. *Roger Viets* was stationed here, and reported 29 communicants. His congregation was small.

DINAGEPORE, city, Bengal, capital of a district of the same name, 240 miles N. Calcutta.—Inhabitants, 40,000.

Mission; B. M. S. 1804.—*Ignatius Fernandez*, M.—*Nidheram*, N. Assistant.—Mr. Fernandez, a Portuguese, is an early convert of the Baptist mission in Bengal. He soon devoted himself to the ministry, contributed 10,000 rupees for the mission, and commenced his labors in this place. Here a church has grown up under his care, which has increased to nearly 100 members. Idolatry is visibly declining in the district, and the cause of true religion is steadily advancing. They have sowed much precious seed in the vicinity of the station. Mr. Fernandez has erected a house at *Beergunj*, about 18 miles from Dinagepore, where they perform occasional labor. Nidheram annually visits the Fair at *Nekmurud*, where a-

bout 50,000 people assemble, to whom he makes known the Gospel, and distributes Tracts. At *Sadamah'l*, about 20 miles from Dinagepore, their labors have been successful. Many members of the church are at this place, and about 100 persons attend daily worship. At Dinagepore and Sadamah'l, about 200 are completely weaned from idolatry, and, whether baptized or not, they observe the daily worship of God in their houses. A large school is maintained at this station.

Dinapore, town in Bahar, Hind. on S. bank of the Ganges, 11 miles W. Patna, for the defence of which, an extensive military cantonment has been constructed by the British. E. lon. 85°. N.lat. 25° 38′.

Mission;—In 1806, the lamented *Henry Martyn* was stationed here as Chaplain, Missionary and Translator, and labored with unconquerable perseverance and zeal, for 2 1-2 years. He was very active in the establishment of schools. Through his instrumentality a large house for worship was erected at the expense of government. The Missionaries at Digah have entered into his labors.—See *Digah*

Dindegal or *Dindigul*, fortified city in Mysore, Hind. capital of a district, to which it gives name. E. lon. 78° 5′. N. lat. 10° 23′.

Mission; S. prom. C. K. Here a chapel was erected at the expense of a Malabrian and Portuguese congregation, about the year 1800, which has been occasionally visited by Missionaries and Catechists.

Disco Bay, bay, on W. coast, Greenland, W. lon. 45° N. lat. 69°.—During the 18th century the Danish Missionaries formed several establishments in this vicinity.—See *Greenland.*

Dix Cove, British fort on Gold coast, W. Africa, 40 miles S. W. Cape coast castle.—The African Institution has recently opened a school here.

Dominica, island, W. Indies, belonging to the British, about 29 miles long, and 16 broad, in about W. lon. 61° 25′. N. lat. 15° 20′. Population, in 1805, 26,499; of whom, 1,594 were whites; 2,822 people of color, and 22,083 slaves. More recently the population is estimated at about 20,000. A large portion of the people are Roman Catholics.

Mission;—In 1788, a Methodist Missionary was sent to this Isand, who soon collected about 150 negroes into a society. This field has been occupied by the Methodists ever since, except some short intervals; and in 1804, the members in society exceeded 1,000. In 1823, the members were 438, and 3 Missionaries. The following are among the estates, which they have visited; viz. *Eden, Hampstead, Hatton-Garden, Londonderry, Melville Hall, Woodford Hill.* On some of these chapels have been erected, and many of the

slaves induced to join the Society.

Mr. *Dawes*, agent of the C. M. S. opened a school at Roseau, the capital of the island, about the begining of 1823, and procured the organization of an auxiliary Society, Feb. 14, 1823, which is cordially patronized by the most distinguished and respectable persons on the island. The design is to extend the schools to different parts of the island in order to contribute to the education of the poorest classes to enable them to read the Scriptures, and to afford them Christian instruction.—See *Prince Rupert's Bay*, *Roseau*, *St. Joseph's*.

Dooberajpoor; see *Beerbhoom*.

Doorgapore, town, Bengal, Hind. 4 miles from Calcutta, in the midst of a numerous heathen population, well calculated for collecting a congregation at any time of the day.

Mission; B. M. S.—This station is connected with that at Calcutta, and is supplied with Missionaries from that station. Some encouraging fruits have appeared. Three places of native worship are connected with this station.

Dorbat Horde; see *Culmucs*.

Douglestone; see *Grenada*.

Dresden, city, Germany, on the Elbe. Population, in 1811, 45,000, many of whom are Jews. It contains 11 Lutheran churches, 2 Catholic and 1 Calvinist.

The *London Jews' Society* stationed Mr. *J. P. Goldberg*, a converted Jew, in this city, in 1822, to instruct his brethren according to the flesh. He has opened a school for Jewish children, and his labors have been blessed to the hopeful conversion of several. An institution has been formed at this place under the patronage of many distinguished men for promoting true Biblical knowledge among the Jews. A ladies Association has also been formed under equally distinguished patronage. The greater part of the Jews begin to inquire into the truth of Christianity; and the New Testament and other works are read with avidity by multitudes.

Drummondville, town, L. Canada.—S. prop. G. F. P. stationed Mr. Wood here, in 1819.

Dum Dum, military station, on the E. side of the Ganges, about 8 miles above Calcutta.

Mission; B. M. S. 1816.—*Rammohun*, a native convert was stationed here for several years, and supported by a pious officer. Here a church was soon organized of soldiers and native converts, which consisted of 14 members, in 1817. The Baptist Missionaries, at Calcutta, have regularly visited this station. Missionary labors here have exerted a very happy influence on the natives and soldiers, many of whom have relinquished revellings and

dissipation, and attached themselves to the self-denying duties of religion.

DUNHAM, town, Bedford co. L. Canada. Population, 1,600.

Mission; S. prop. G. F. P.—*C. Cotton*, M.—Mr. C. was stationed here, in 1804, and was reported at this place, in 1821; but little is known of his success.

DURRUM TOLLAH; see Mission, L. M. S. *Calcutta.*

DUSSELTHAL, Asylum for Jews near Dusseldorf, at the junction of the Rhine and Dussel rivers, in the Prussian dominions. E. lon. 6° 46′. N. lat. 51° 14′.

In 1819, *Count Von Der Recke* erected an Institution here for the reception of orphans, and the children of criminals; and, in 1822, enlarged his original plan, so as to embrace such Jews, as may desire a knowledge of the Christian religion, and wish to be colonized. According to their dispositions and talents, instruction is given in agriculture, the mechanic arts, or manufactures. This is intended as a preparatory school for the American Jewish colony, and there is much reason to hope that here will soon be gathered a people of the Lord from among the descendants of faithful Abraham. In April, 1823, the Count states, "We are already pretty numerous here. About 80 Christian children, among whom the grace of God is richly displayed, live happy and contented in our asylum. With the Jews of the Institution, we are something like 120 persons, to whom the hand of the Lord gives daily bread." Early in 1824, 9 young Jews were learning different trades, and pressing applications were made by Jews from different parts to be received into the Institution for the sake of Christian instruction, far beyond the means of accommodation. The Count has purchased, for the sum of 20,000 rix dollars, an estate of 40 acres, with buildings used as a monastery, the whole encomposed by a wall, and provided for the permanency of the Institution, in case of his decease.

In connexion with this, an Institution has more recently been erected, at Stockhamp, half a mile distant, for the spiritual and scientific instruction of such Jews as give evidence, that they may be prepared for being missionaries, pastors or teachers.

DWIGHT, mission-station;—A. B. C. F. M. 1820.—*Alfred Finney, Cephas Washburn*, Ms.—both married. *Asa Hitchcock*, As. M.—*James Orr*, Mechanic, *Jacob Hitchcock* and Miss *Ellen Stetson*, Teachers.—This station is situated in the Arkansas Territory, about 200 miles above the Arkansas Post, and about 100 below Fort Smith, among the Cherokees, on W. bank of Illinois creek, about 4 miles N. of the Arkansas river, and nearly 500 miles, following

the course of the stream, from the junction of this river with the Mississippi. In a direct line, the distance is supposed to be less than 300 miles. The creek is navigable for keel boats to Dwight, about one half of the year. A Post office is established here.

These Missionaries have labored under numerous discouragements, by sickness, the wars between the Cherokees and Osages, and the degraded state and prejudices of those, whose spiritual good they seek. Their prospects, however, have become encouraging. Houses have been erected for the mission family, 2 for schools, a saw-mill and grist-mill, together with other buildings, and an extensive plantation cleared and fenced. A church was organized, April 12, 1822, and on the first day of the same year a school was opened; which contained 50 pupils, in May following. In Oct. 1823, the number of Cherokee children in the family,. who were enjoying the privilege of literary, moral and religious instruction, was 60—24 males and 26 females, making very encouraging progress. The Missionaries have gained the confidence of the Cherokees, and might greatly enlarge their school, if their resources would permit. A majority feel that this Institution is the glory of their tribe; and so far as this feeling obtains, it is accompanied with a desire to act worthy of the efforts, which are made to enlighten and reform them. The Missionaries preach on the sabbath to a small congregation, who understand English.

The name of DWIGHT was given to this station in affectionate rememberance of the late Timothy Dwight, D. D. President of Yale College, who was a distinguised and active member of the Board, and the first who died from that body after its incorporation.

E.

EARNEST TOWN, U. Canada. —The S. prop. G. F. P. stationed Rev. *J. Stoughton* here in 1819.

EAST ARALLY, village in the parish of Batticotta, where the Missionaries at B. occasionally labor.

EATON, town, L. Canada, 84 miles S. S. E. Three-Rivers. Population, 600.—In 1821, the S. prop. G. F. P. stationed Rev. Mr. *Taylor* here.

EDEN; see *Dominica.*

EGEDE'S MEMORIAL, or *Egedesminde;* see *Greenland.*

EIMEO, one of the Georgian islands, in the S. Pacific ocean; 10 miles long by 5 wide; and 20 N. W. Otaheite. W. lon. 150°. S. lat. 17° 30′. The inhabitants were formerly gross idolaters; but in 1816, renounced their idols, and embraced the Christian religion, after the example of the inhabitants of Otaheite, among whom Missionaries had for a long time faithfully and patiently labored. The people are in a state of progressive improvement, in a moral and spiritual view, and in the arts of civilized life.

Mission; see *Roby's Place.*

ELEUTHERA, one of the Bahama islands, whose climate is healthy and soil fertile. It has a fort and garrison. W. lon. 76° 31′. N. lat. 25° 14′.

Mission; W. M. S.—*John Turtle,* M.—Members in society, 280. The concerns of the mission are prospering.

ELIZABETH, *parish,* Jamaica. The United Brethren have established settlements here, and labored with success.

ELIZABETH TOWN, Up. Canada, on the St. Lawrence, about 40 miles N. E. Kingston, in the midst of a populous and wealthy country. Here is a court house.

Mission; L. M. S.—Mr. *Smart* was stationed here in 1811, and labored, for several years, with very encouraging success, in this and the neighboring towns. In 1818, the S. prop. G F. P. stationed Rev. *J. Leeds* here.

ELLIOT, mission-station, A. B. C. F. M. among the Choctaws, within the chartered limits of Mississippi, about 100 miles from the northern line, and near the middle of the State from E. to W. It is near the Yalo Busha creek, about 40 miles above its junction with the Yazoo, 400 miles W. S. W. Brainerd, and 145 N. E. Walnut Hills. W. lon. 89° 50′. N. lat. 33° 30′. By means of the Yalo Busha, Yazoo, and Mississippi, it has a water communication with New-Orleans.

Mission; Cyrus Byington, M.–*Wm. W. Pride*, Physician; *Joel Wood*, Sm. *John Smith*, Farmer; *Zechariah Howes*, Farmer and mechanic; several of these are married. These were the Missionaries at this station in 1823. The number was much greater in former years; a few have retired, having fulfilled the term of their engagements; several have died, and others have commenced new stations.

Rev. *Cyrus Kingsbury* and Mr. *L. S. Williams* commenced this station in an entire wilderness, in 1818. They were soon joined, by others. In April, 1819, a school was opened, which consisted of about 60 pupils, at the end of the year; all boarded in the family. In 1822, the number was 80; diminished in 1823. The school is conducted on the Lancasterian plan; and the pupils have generally made very satisfactory progress. The annual allowance made to this school by the government of the U. S. may average at $1000; beside $2000 for the erection of buildings. For the liberality of the natives; see *Choctaws*. In 1822, the property, consisting of 70 acres of improved land, well stocked, and having convenient buildings, amounted to $15,490.

A church was organized here, March 28, 1819. Mr. Byington has devoted much time in reducing to form the elements of the Choctaw language. This station was named Elliot, in honor of Rev. John Elliot, who, in the first settlement of New-England, labored much for the salvation of the natives, and translated the Bible into one of their languages.

EMBILMEGAMA, village, Ceylon, in the vicinity of Kandy; where the Church Missionaries opened a school, in 1821, in compliance with the request of the people.

EMMAUS, sometimes called *Long Prairies*, about 140 miles S. easterly from Mayhew, near the line which separates Mississippi from Alabama, and about 2 miles from the white settlements at the south, on E. side of Buckatunnee creek, among the Choctaws, in the most populous clan in the S. E. district.

Mission; A. B. C. F. M. 1822.—*Moses Jewell*, Sm. *Anson Dyer*, Far. *Anson Gleason*, Mechanic.——After erecting suitable buildings for the establishment, a school was opened, July, 1823, with favorable prospects.

EMMAUS, mission-station of U. B. on the island of St. Jan, W. Indies, commenced, 1742. The mission enjoyed a good degree of prosperity, till 1793, when all the buildings except the church and dwelling house, were destroyed by a tremendous hurricane. In 1812, the congregation consisted of 1006 baptized, and 476 communicants. It is still in a prosperous state.

ENGLISH BAZAR, town, Bengal, near Malda, about 170

miles N. Calcutta. About 1815, *Kristnoo*, a native convert of the Baptist mission, removed from Goamalty to this place, and labored with some success, in this and the neighboring towns and villages, to diffuse the knowledge of the Gospel.

ENGLISH HARBOR, harbor and village, on S. W. coast of Antigua, W. Indies, a little east of Falmouth harbor. The harbor is one of the best in the island, well fortified, and has a royal navy-yard and arsenal.

Mission;—see mission, *Antigua*, C. M. S.

The Wesleyan Methodists have labored here with some success.

ENON; see *Newfield*.

ENON, formerly *Witte Revier*, mission-station of U. B. upward of 500 miles E. Cape Town, in the district of Uitenhagen, Cape Colony, S. Africa, near Algoa Bay, commenced, 1818. J. H. *Schmitt*, *Lemmerz*, *Hornig*, *Halter*, Ms.

The brethren commenced this station for the benefit of the Hottentots with the best prospects of success, the government having assisted them in procuring land for a settlement; but, early in 1819, the predatory Caffres came upon the settlement and drove off 235 head of cattle. Not satisfied with this, they most barbarously murdered 9 of the Christian Hottentots, and the settlement was broken up. Most of the stock was, however, soon retaken and the station was resumed, Oct. 1819, by the name of Enon, and has since been steadily advancing. In every respect this wilderness is converted into a fruitful field. Early in 1823, the Hottentots, who had removed to the settlement, including the mission family, amounted to 240 persons, and strong hopes were entertained that the Caffres would remain quiet. During the preceding year, 35 joined the settlement; 13 children and 17 adults were baptized. A part of the congregation reside at *Grahamstadt*.

ENUE PLAINS, village, New South Wales, where the Wesleyan Missionaries have occasionally labored with some success.

EPHRAIM; see *Hope*.

ESQUIMAUX, or *Eskimaux*; see *Labrador*.

ERUKKATTUCHERRY; see *Tranquebar*.

ETAMBULLY, central, populous and extensive village, S. Travancore, Hind. on the sea-coast. The London Missionaries at Nagracoil include this place in the extensive field of their useful labors.

ETATOTT, village of Syrian Christians, Travancore, Hind. where the Missionaries at Cotym established a school of 22 pupils, in 1821, under a native teacher.

F.

FAIRFIELD, settlement of the U. B. Up. Canada, on the river Retrench or Thames, which falls into lake St. Clair; in the midst of numerous tribes of the Chippeways. This settlement was founded in 1792, by the Brethren and their Indian congregations, who had been driven, in 1781, from their settlements on the Muskingum. During that interval they had removed from place to place, and found no rest till they sat down here in peace, on a tract of land, containing about 2500 acres assigned them by the British government. It became a regular township, about 12 miles long, and 6 wide, and was so well cultivated that the wilderness was literally changed into a fruitful field. No striking success was granted in the conversion of the Indians; but there was a gradual increase of communicants, chiefly from the children, born in the settlement, when grown up to maturity. At the close of 1812, the number of communicants was 126. After enjoying tranquillity for more than 20 years, the settlement was destroyed by the American army under Gen. Harrison, in 1813.—See *New Fairfield.*

FAIRFIELD, settlement on the island of Jamaica, where the U. B. commenced a station for the benefit of the negroes, in 1823.—*Samuel Hoch, M.*

FAIRFIELD, large estate, in Surinam, S. America, near Paramaribo. The United Brethren, at Paramaribo, have access to the negroes on this estate, and, in 1822, had 65 under their care, many of whom were communicants.

FALMOUTH, town, Nova-Scotia, 28 miles S. W. Halifax. The Wesleyan Methodists have a small Society here.

S. prop. G. F. P.—In 1815, Rev. Dr. *Cochran* was the Society's Missionary at this place.

FALMOUTH, sea-port town, Antigua, W. Indies, 7 miles S. E. St. Johns.

Sabbath-schools have been, for several years, conducted here under the care of the Church Missionaries for the benefit of poor children, and have been attended with very pleasing effects.—See *Antigua.*

FALMOUTH; sea-port town, Jamaica, W. Indies, on N. coast. Population, 4,000.

The Wesleyan Missionaries have labored here with considerable success.

FANTIMANIA, town, in Susoo country, W. Africa, on the Rio Pongas river.

In 1809, the C. M. Society

made an attempt to establish a mission here; but the direful effects of the slave-trade almost entirely defeated their benevolent designs.

FARM NECK; see *Martha's Vineyard.*

FISKERNACKS; see *Greenland.*

FLAMSTEAD, town, Jamaica, W. Indies. The B. M. Society has recently established a mission here with an encouraging prospect of success.—*H. Tripp*, M.

FLINT RIVER; see *Creeks.*

FORT GRATIOT, military post, Michigan territory, on St. Clair ' river, which defends the entrance into lake Huron, and is about a mile below the outlet.

Mission; In 1821, the Northern Mis. Society of New-York opened a school here for the instruction of Indian children, which was transferred to the U. F. M. Society, Sept. 1823. Early in 1824, the school consisted of about 15 children, living in the family.—*John S. Hudson*, As. M.

FORT ISLAND, in the Essequebo river, Demarara, S. America. In the vicinity of the island are, at least, 15,000 negroes totally destitute of religious instruction. The communication is easy from this to other islands in the river, and also to the Arabian coast.

Mission; The London Missionaries have been instrumental of gathering a small congregation of free people on the island, who have erected a chapel, and are generously disposed to aid the mission.

FORT MARLBOROUGH; see *Bencoolen.*

FORT ROYAL; see *Hayti.*

FORT ST. DAVID; see *Cuddalore.*

FORT ST. GEORGE; see *Madras.*

FORT WAYNE, Indiana, at the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's.

Mission; A. B. B. F. M.—Rev. *Isaac M'Coy* opened a school here for Indian children, in 1819, and removed to Carey, Dec. 1822. During the latter part of his residence here, he had about 50 scholars, who richly rewarded him for his attention by their progress and good conduct. His labors produced a happy change in many of the neighboring Indians. A church was formed at Fort Wayne, Aug. 3, 1822, consisting of 12 members. He was also very useful among the white people in the vicinity.—See *Carey.*

FORT WELLINGTON, Up. Canada, on the St. Lawrence. This is the centre of a circuit of the Wesleyan Missionaries.

FORT WILTSHIRE, Albany district, Cape Colony, S. Africa, on the Keiskamma river.

The Wesleyan Missionaries, at Salem, have included the Hottentot Soldiers at the Fort in their charge.

FORTUNE BAY, in the S. W. part of Newfoundland. At this place, in connexion with *Grand Bank*, the W. M. S. reported 60 members, in 1822, and a sabbath-school of 60 children.—*John Oliver*, M.

FRANKFORT, large city, Germany, on the Maine, 20 miles above its influx into the Rhine. E. lon. 8° 30′. N. lat. 50°. Population, 41,500; of whom about 9,000 are *Jews*. Here are 2 churches for Calvinists; 7 for Lutherans, and 9 for Catholics.

Mission; L. J. S.—*J. D. Marc*, converted Jew, M.—Mr. M. has for several years, labored successfully among the Jews, principally in this city. Many have been baptized, the prejudices of others against the Gospel are extensively weakened, multitudes seek opportunities to converse with Mr. Marc on the subject of the Christian religion, and appear desirous to know the truth as it is in Jesus.

FREDERICKBERG, town, in the district of Albany, Cape Colony, S. Africa, situated on the Beika river, between the Fish and Keiskamma. About 100 soldiers, disbanded from the Royal African corps have been recently located here with many of their officers.

The Wesleyan Missionaries at Salem, consider this settlement as under their care.

FREDERICKSHAAB, or *Frederick's Hope;* see *Greenland.*

FREDERICTON, town, capital of New Brunswick, at the head of sloop-navigation, on St. John river, 80 miles from its mouth.

Mission; S. prop. G. F. P.—Rev. *George Mountain* was successfully laboring here, in 1815. In 1822, the Wesleyan Methodists had 77 members at this place, a large congregation, and a sabbath sc[illegible] of upward of 100 childre[illegible] *John Marshall*, M.

FREETOWN, chief town, S[illegible] erra Leone river, near [illegible] mouth. Inhabitants, e[illegible] sive of the military, at the [illegible] turn in January, 1822, we[illegible] 5,643, of whom 104 were Eu[illegible] ropeans; 601 Maroons; 722 Nova-Scotians; 15 W. Indians and Americans; 1,087 Natives; 1,947 liberated Africans; 366 discharged Soldiers, and 801 Kroomen. Freetown is well situated for commerce, and is increasing in wealth and population.

Mission; W. M. S. 1816.—In 1823, this station was vacated by the death of the Missionaries, *Lane* and *Huddlestone*, when the work was assuming a promising aspect. Messrs. Pigott and Harte have been appointed to succeed them. In Freetown and vicinity, the Methodists have 4 chapels. The members are very various. In 1821, upward 1,100 were reported, almost exclusively people of color, in 1823 only 118.

C. M. S.—Since 1818, the Colonial schools at Freetown have been committed to the care of this Society, and the appointment of the Chaplains, who have superintended the schools, and have faithfully labored to promote the spiritual interests of the people. The average number of scholars has been about 500, whose progress is generally creditable to themselves and their

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teachers. In 1823, benevolent efforts here were much interrupted by the death of both Chaplains, Rev. Messrs. Flood and Palmer, and several of the teachers.—*J. Pope*, Mrs. *Pope*, Mrs. *Schemel*, teachers, with N. Assistants. Two Chaplains and several teachers have been appointed to supply the vacancies. Several independent chapels have been erected at this place, and the congregations are alike remarkable for uniform and respectful attention; and in the streets a corresponding propriety is noticed. The Sabbath is more decorously observed, than in most other places, with the exception of European seamen, whose conduct and language, especially on that day, are of the most depraving example.

May 16, 1816, a Bible Society was formed, at this place, for the Colony, auxiliary to the B. F. B. S. which soon after, made a remittance to the parent Institution of nearly $850.

FRENCH CAMPS; see *Bethel*.

FRIEDENSBERG, mission-station, U. B. on the island of St. Croix, commenced, about 1733. The discouragements were many, and the progress slow, at first; yet multitudes have been savingly benefited by this mission. In 1812, the members of the congregation at this station were 2,982, mostly negroes, of whom 897 were communicants. Since that time their progress has been considerable. Within a year, including part of 1822-3, 59 were received by baptism, and 44 admitted to communion.

FRIEDENSFIELD, mission station, U. B. on the island of St. Croix, commenced about 1733. This settlement has been less numerous than that at Friedensberg. In 1812, the congregation consisted of 300 members. Recently the work of the Lord prospers at this station. Within a year, including part of 1822-3, 123 were united to the church, either by baptism or reception; 93 were admitted to the Lord's supper, during the same time.

FRIEDENSHUTTEN, formerly a settlement of the U. B. in Pennsylvania, on the Susquehannah river, for the benefit of the Indians.

The Brethren, with their Indian congregation, who were driven from Wechquetank, in 1763, were protected by the government of Pennsylvania. After the war, in 1765, they established this settlement, and called it Friedenshutten, or Tents of Peace. Here they erected 13 Indian huts, and more than 40 houses in the English style. The settlement was frequented by heathen Indians from all quarters, schools were established, and the preaching of the Gospel appeared to be blessed to the conversion of many. For several years, the prospects of the mission were of the most pleasing nature, till at length, their lands were privately sold by the Iroquois Indians, notwithstanding a

previous grant to them, and they were surrounded by European settlers and mischievous natives. In these circumstances, it was deemed expedient to remove to Gnadenhutten, on the Muskingum, and the settlement was abandoned.

FRIEDENSTHAL, mission-station, U. B. on the island of St. Croix, established about 1733. The brethren labored for many years under many discouragements; yet not without much to encourage their persevering exertions for the spiritual good of the negroes. In 1812, their congregations were increased to 5,161 members, mostly negroes; of whom 1,711 were communicants. The state of the mission has been prosperous since. Within a year, including part of 1822-3, the congregation was increased by 217. During the same period, 44 adults were baptized, 81 received into the congregation, and 92 admitted to communion.

FRIEDENSTADT, or *Town of Peace*, formerly a settlement of the U. B. among the Indians, in Pennsylvania. About 1770, the Christian Indians, at Goshgoshink, removed here, and attempted to form a settlement; but the outrageous persecution of the heathen Indians induced them soon to remove to Gnadenhutten, the Brethren's settlements on the Muskingum.

FRIENDLY ISLANDS, large collection of Islands in the Pacific Ocean, so denominated by Capt. Cook from the apparent disposition of the inhabitants. These islands, of which there are 188, including the Harpies and Wavow, are generally very low, not exceeding from 10 to 20 feet above the sea. They are all skirted round by a reef of coral rocks, and present a beautiful appearance from the sea, being almost covered with trees; the most plentiful of which is the cocoa-nut. The soil is generally fertile. Medium lon. 185° E. lat. 20° S.

Religion.—The natives have no knowledge of God; but seem to entertain some confused notions of the immortality of the soul. Their views of this subject are so indistinct and corrupt as to produce no salutary influence on their moral conduct. Navigators, who first visited these islands, represented the inhabitants as possessing many social qualities and much gentleness of character; but subsequent visiters have shewn them capable of the greatest excesses of cruelty and revenge.

Mission; see *Tongataboo*.

FUTTYGHUR, town, in Agra, Hind. 90 miles W. N. W. Lucknow, and adjoining Furruckabad.

Mission; B. M. S. 1821.—*Richards*, M. Several natives have been baptized here and in the neighboring towns, and have awakened good hope concerning them.

G.

GAGE TOWN, town New Brunswick, on the river St. John.

S. prop. G. F. P., reported in 1816, the church at this place greatly increasing in numbers.—*Samuel Clark, M.*

GAJPOORA, noted village, in Orissa, Hind. estimated to contain about 1,000 good houses. This is the residence of many learned Brahmins. The Baptist Missionaries have occasionally labored here, and distributed tracts.

GALLE, or *Point de Galle*, fortified town, Ceylon, 75 miles S. Colombo, to which it ranks next in trade. Beside about 3,000 Mahomedans, the Cingalese and Portuguese are very numerous.

Mission; W. M. S. 1814.—*John Callaway, James Sutherland*, Ms.—In this place, the Missionaries have a chapel, and 14 other places, within the circuit, where divine worship is celebrated. Prosperity attends their labors and those of their Native Assistants, and justifies the expectation of a considerable increase. Within the circuit, they have had more than 1,000 children under instruction; but the number has been diminished.

The Church, London and Baptist Missionaries have, at different times, labored here; but have made no permanent settlement.

GAMBIER, formerly a mission-station of C. M. S. among the Bagoes, W. Africa, on the Rio Dembia river, at Kapparoo, a very considerable native town, about 70 miles N.W. Sierra Leone.

Rev. *J. S. Klein* and wife commenced here about 1813, and removed to Isles de Loss, in 1819, with a view to a more extended field of labor, designing at the same time, to devote some attention to the spiritual good of this people. During his residence, he preached in 23 native towns in the vicinity, and gained much attention by the distribution of Books and Tracts. Some part of the time 30 children were maintained and educated in the mission family. A salutary impression was made on the minds of the children, and several of the girls became hopefully pious. The Missionaries enjoyed the confidence and affection of the natives.

GAMMAP, village of a chief of that name, in G. Namaqualand, S. Africa, in the vicinity of Angra Piquena Bay, more than 300 miles N. Great Orange river. The Bay is frequented by vessels employed in the fishery, and thus occa-

sional intercourse is maintained between the Europeans and the Natives.

Mission; W. M. S. 1821.—Rev. *James Archbell*, with a Hottentot Assistant, labored here under many discouragements and hardships; yet with some pleasing fruits of his labors, till 1823, when the disturbed state of the country induced him to remove.

GAMTOO'S RIVER, station, L. M. S.—S. Africa, N. Bethelsdorp, commenced, 1822.—*J. Monro*, M.—The mission family were despoiled of all their effects by the Caffres on their removal from Bethelsdorp to this place. The Society has purchased a large grain-farm here to supply the deficiency of the settlement at Bethelsdorp in this respect.

GANJAM, very populous town, in Orissa, Hind. capital of the district of Ganjam, 369 miles, S. Calcutta.

Mission; L. M. S.—Rev. *Wm. Lee* removed from Vizagapatam to this place, in 1813, with the pleasing prospect of usefulness, especially as officiating Chaplain of the settlement. A house for public worship was erected by the assistance of government, in which a considerable congregation attended, and a native school was established. He continued to labor with acceptance and some success, till 1816, when the prevalence of a malignant fever among the people, and the state of his own health rendered it expedient for him to retire.

GANNEGAMME, very populous village, Ceylon, 3 miles from Baddagamme.—The Church Missionaries at Baddagamme have established a school at this place.

GAONPORE; see *Burdwan.*

GARDEN REACH; see mission, C. M. S. *Calcutta.*

GASPE, town, near the gulf of St. Lawrence, L. Canada.—S. prop. G. F. P.—Rev. *J. Luddard* was stationed here in 1819.

GAVAKHALEE, village, Bengal, Hind. where the Baptist Missionaries at Midnapore have excited much attention to the Gospel by occasional visits and the distribution of Tracts.

GAYAH; see *Guyah.*

GAY HEAD; see *Martha's Vineyard.*

GEORGETOWN, town, capital of the colony of Demarara, S. America, on the Demarara river, near its mouth. It is a place of considerable trade. Population, 8,500, of whom 5,000 are whites. W. lon. 58°. N. lat. 6°.

Mission; L. M. S. 1809.—*John Davis*, *Richard Elliot*, Ms.—Connected with this station are two chapels, which are well attended, chiefly by black and colored people. Many hundreds have been instructed to read the Bible, and several have become teachers. The moral conduct of the people is much improved, especially of the negroes, who have formed an auxiliary Missionary Society, and contributed liberally for the support

of the mission. In 1822, about 1,000 children were instructed in the schools. Communicants, upward of 200.

W. M. S. 1814.—*James Mortier, James Cheesewright*, Ms.—The chapel, which may seat 1,000 people, is by far too small to accommodate all, who assemble to hear the Gospel from these missionaries. In 1823, connected with this station and Mahaica, were 1,216 members in society, chiefly slaves, none of whom were engaged in the general insurrection in Demarara.

The preaching of the Gospel has been attended with almost unexampled success. An efficient auxiliary Missionary Society has also been formed in connexion with the Methodists.

GEORGETOWN, capital of Pulo Penang, or Prince of Wales Island. E. lon. 100°. N. lat. 5°. The people are numerous and zealous in the cause of their idols, or of their false prophet, and look with a jealous eye on the labors of the Missionaries.

Mission; L. M. S. 1816.—*Thomas Beighton, John Ince*, Ms.—At this station, a printing press has been established, a multitude of Tracts distributed, and several schools opened, 2 Chinese and 4 Malay, in all of which the scriptures are taught. The mission already exerts a very salutary influence.

GEORGIAN ISLANDS, four islands, in the South Seas, so called in honor of George III. king of England. Through the influence of Missionaries idolatry has been renounced in each, Christianity introduced in its stead, and the temporal and moral state of the people has been improved almost beyond any former example.—See *Eimeo, Otaheite, Tapuamanu, Tetaroa.*

GIBRALTAR, town, in the south of Spain, between the Atlantic and Mediterranean, on N. W. side of the promontory, belonging to the British. In the bay, it is said, more than 3,000 sail of shipping anchor annually, a considerable part of which are English or American. The town is large and strongly fortified. Population, exclusive of the garrison, is above 12,000, partly British, Spaniards, Italians and Jews, all attracted by mercantile enterprise. The Jews amount to nearly 2,000. W. lon. 5° 19′. N. lat. 36° 7′.

Mission; W. M. S.—*Wm. Croscombe*, M.—For many years, this station has been maintained, and has been highly beneficial, especially to the soldiery. Within a year, including part of 1821-2, 50 members were admitted into Society.

The London Jews Society contemplate a mission at this place.

GINGERLAND, town, on the island of Nevis, W. Indies, included in the circuit of the Wesleyan Missionaries, who have a chapel here.

GLOUCESTER, town of liberated negroes, Sierra Leone, W. Africa, between Free-

town and Regent's Town. Population, 720.

Mission; C. M. S.—Rev. *Henry During* commenced his labors here, Dec. 1816, and found 107 miserable beings, almost entirely without shelter, who had recently been released from the chains of the slave-trader, and sent into this forest with a European to manage them. Many of them by want and sickness were reduced to mere skeletons. Beside superintending the temporal concerns of the settlement, Mr. and Mrs. During soon opened schools, and under their fostering care a flourishing settlement has risen up from the most unpromising materials. In 1823, here were about 150 communicants, and 415 pupils in the schools. In August, 1823, they sailed for England, and the vessel and all on board are supposed to have been lost at sea. Mr. D. was principally supported by government and the contributions of the negroes. At the last dates, this station was occupied by *M. J. Tamba*, Native teacher, and Mrs. *Renner*, schoolmistress.

GLOUCESTER, mission-station, C. M. S. near *Kiddeekiddee*, a fortified place, on a river which falls into the Bay of Islands, New Zealand. Preparatory to a settlement, the Society purchased a tract of land consisting of 13,000 acres, and commenced the mission here, in 1819, with the fond hope of diffusing the light of the Gospel among the natives, and of introducing the arts of civilized life. They had gained the confidence of the natives around them; but the hostile spirit of Shunghee, the principal chief, has clouded their prospects, and threatened the extermination of the settlers.—*John Butler*, M. with several teachers and lay-settlers.

GNADENHUTTEN, or *Tents of Grace*, formerly a settlement of U.B. in Pennsylvania, about 30 miles from Bethlehem, near the junction of Mahony and Lecha rivers. This settlement was commenced for the benefit of the Christian Indians, who were driven from Shekomeko by the whites, in 1744, and soon became a regular, pleasant town with a place for worship and school. The congregation increased to 500; and the mission produced good impressions on many heathen Indians. During the war with France, the Brethren were called to peculiar sufferings, and, in 1755, this flourishing settlement was burnt, and 11 persons were killed by French Indians. The rest fled for their lives, and repaired to Bethlehem; for whose accommodation, a station was formed, about a mile distant, called *Nain*. Soon the number increased so as to render it expedient to form another settlement. With this view the Brethren purchased about 1,400 acres behind the Blue Mountains, whither several repaired and built a town, called *Wechque-*

tank. During the war, in 1763, the Brethren and their Christian Indians were forced to abandon these settlements, and the Indians were taken under the protection of government at Philadelphia. Here the power and policy of government could scarce restrain the fury of the mob; for the whites were inveterate against all Indians, however peaceable or friendly.

After the peace, they formed a settlement on the Susquehannal nd called it *Friedenshutten.*

GNADENHUTTEN, formerly a mission-station of U. B. in Ohio, on the Muskingum, commenced, in 1772, by Rev. *David Zeisberger*, together with 240 Christian Indians, who were obliged to abandon *Friedenshutten.* These were soon followed by the congregation at *Friedenstadt.* The Christian Indians were all now collected at 2 settlements on this river. The other station, formed a little previous, about 10 miles up the river, was called *Shoenbrunn*, or the *Beautiful Spring.* Here, as at their former settlement, they were at first harassed by Indian wars; but peace was at length restored, and their prospects of usefulness among the neighboring Delawares were flattering. Several became hopeful converts. In compliance with a request from the Delawares, who voted in full council to receive the Gospel, another settlement was commenced in the vicinity, and called *Lichtenau*; and at the end of 1778, the converts, in the 3 settlements, amounted to 414 persons. While the mission was thus happily prospering, it received a fatal check from the war between Great Britain and the Colonies. To add to these trials, a party of apostates was formed in Shoenbrunn, who were ready to murder or imprison the Missionaries, on which account the faithful abandoned the place, and removed to the other settlements. They, however, soon after formed a settlement on the opposite side of the river, and called it *Salem.*

In 1781, they received orders from the Governor of Detroit to remove, and were permitted to go to Sandusky, where they suffered extremely from cold and hunger during the winter. In the spring, a company of them returned to gather the corn on their former settlements, when they were attacked by a large body of soldiers, who threatened them with instant death. They plead for their lives in vain; but a short space was reluctantly granted to prepare for their fate. Immediately after singing and praying to God for mercy, 96 defenceless Christian Indians were murdered, and the settlement was burnt. After this the remnant were driven about from place to place, and in 1792, settled on a tract of land assigned them by the British Government in Upper Canada.—See *Fairfield.*

GNADENHUTTEN, formerly a settlement of U. B. about 30 miles from Detroit on the Huron river. This settlement was formed after the destruction of Gnadenhutten on the Muskingum, and previous to the settlement at Fairfield. They continued here about 3 years, and began to prosper, when they were driven off by the Chippeway Indians.

GNADENTHAL, mission-station of U. B. 130 miles E. Cape Town, S. Africa, near Sergeant's river, formerly called *Baviaanskloof*, and afterward, *Valley of Grace* or *Grace Dale.—Hallbeck, Bonatz, Fritsch, Beinbrech, Thomsen, Stein, Voigt*, Ms.

This Mission was begun by *George Schmidt*, in 1737, who labored successfully among the Hottentots till he formed a small congregation, when he went to Europe to represent the promising state of the mission and procure assistants; but was not permitted by the Dutch East India company to resume his labors. After repeated applications, leave was granted to send 3 Missionaries into this field, who commenced their labors, in 1792, on the spot where Schmidt had resided. In 1800 they built a church, and, under the British, remain undisturbed and protected in their civil and religious liberty. When they arrived, in 1792, this was a barren, uninhabited place. Here is now a large settlement of Hottentots, who are subject to the regulations of the Brethren, and the mission greatly prospers. In 1820, the settlement consisted of 288 houses, 90 of which were built of unburnt brick. At the beginning of 1822, the communicants were 512. From the 6th of January, 1800, when the church was consecrated, to 1823,—1,005 adults and 889 children had been baptized at this station.

GOAMALTY, town, Hind. near the ancient city of Gour, which was formerly the capital of Bengal, between Cutwa and Dinagepore, about 200 miles N. Calcutta.

Mission; B. M. S.—Mr. and Mrs. *Mardon* with Kristna Dass and several other native converts, were formed into a church here, in 1808, and Mr. Mardon was stationed here to superintend the Bengalee schools, which had been before introduced. Kristna was afterwards stationed at this place, labored with diligence and assiduity among his countrymen, and distributed large quantities of Bibles and Tracts. In 1813, this station was removed to *English Bazar*, near Malda.

GODHAVEN; see *Greenland.*

GODTHAAB, or *Good Hope*; see *Greenland.*

GOITUNPORE, or *Gowtumpore*; see *Burdwan.*

GOLD COAST, country, W. Africa, extends from Cape Appollonia to the Rio Volta. European settlements and trade have been carried on here more extensively than in any

other part of Africa. The settlements on this coast have recently been annexed to the government of Sierra Leone. Chaplains have been appointed to the chief stations, and other important measures have been taken to introduce and enforce the principles of Christianity; but it will require patient and persevering efforts to eradicate the superstitions, under which the Natives labor.

Mission; see *Accra, Annamaboe, Cape Coast, Dix Cove.*

Golden Grove, large estate on the island of Antigua, where the Church Missionaries established a school for the slaves, in 1821, under 3 teachers, embracing 42 pupils.

Gonaives; see *Hayti.*

Good Intent, station of U. B. Surinam, S. America, on the river Neukeer. Considerable success has attended the Brethren's labors here.

Goree, small, rocky island, in the Atlantic, near the coast of Africa and Cape Verd. The French have made it the bulwark of their possessions in Africa. The town of Goree, which includes the habitable part of the island, contains about 5,000 inhabitants, chiefly Jaloofs, who are crowded together in a deplorable state of ignorance and superstition.

Mission; C. M. S. 1815.—Mr. *Robert Huges* succeeded in establishing schools here, which contained more than 100 pupils; but, after a few years, the number was much diminished, the Island having been restored to the French, and the station was relinquished. Since that time, the Education Society at Paris has stationed a teacher at this place.

Goshgoshuenk, formerly a settlement of Indians on the Ohio river.

In 1767, *D. Zeisberger*, one of the United Brethren, established a mission among these most abandoned natives, was soon joined by several others, and they labored with very pleasing success for several years. They, however, driven from this ground by a war between two nations of Indians, embarked with their congregation in 16 canoes and rested at Beaver Creek, where they were joined by the congregation from Susquehannah, and both emigrated to the Muskingum, where they formed the station, called *Gnadenhutten.*

Goshen, lately a station of U. B. among the Delawares, on the Muskingum, Ohio.

After peace was restored between the Indians and the U. States, Congress granted the Brethren 12,000 acres of land to renew their settlements on the Muskingum, which had been destroyed during the war. In 1798, after a lapse of 17 years, about 30 of the survivors of the old mission, under the guidance of the venerable *David Zeisberger*, removed from *Fairfield*, Up. Canada, where they had taken refuge, and commenced building a new town, near the site where *Shoenbrunn* once stood, which they called Goshen.

Here they gathered a large number of Indians into the church; many of whom adorned their profession. But the thinness of the Indian population, and the influence of abandoned whites, induced the Brethren to remove with their congregation, in 1823, to *New Fairfield.*

GOSPORT, town, England, on W. side of the entrance into Portsmouth harbor, 79 miles S. W. London. The town is large, and is a place of great trade. Population, 7,788.

In 1801, a Missionary Seminary was established here, in which many of the Missionaries of the London Society are educated.

GOUGAVE, small town on the island of Grenada, W. Indies, situated about 7 miles by sea, and 12 by land N. St. George's. The Wesleyan Missionaries include this in their circuit.

GOURENATPORE; see *Jessore.*

GRAAFF REYNET, extensive district in the eastern part of Cape Colony, S. Africa. Population, upward of 15,000, nearly 9,000 of whom are Hottentots, and upward of 4,000 are Christians. In 1822, here were 6,000 heathens, not under the care of Missionaries, to the greater part of whom access might be had, if Missionaries could be supplied.

The town of *Graaff Reynet* is situated on the Zondags river, and contains nearly 2,000 inhabitants.

Missions; L. M. S.—Dr. *Vanderkemp* with Messrs. *Vanderlingen* and *Read* attempted a settlement here, in 1801. Mr. Vanderlingen took charge of the colonial church; while Dr. Vanderkemp and Mr. Read labored successfully for a short time among the Hottentots. The colonists soon raised a persecution against Dr. V. and Mr. Read, for instructing the Hottentots, which induced them to remove with such as adhered to them to Fort Frederic, near Algoa Bay, in Feb. 1802, and finally formed the settlement at *Bethelsdorp.* About 60 of the Hottentots were left under the care of Mr. Vanderlingen, on about 30 acres of land, given by Commissioner Maynier to the Missionary Society. Mr. Kicherer, who had labored with great success at *Happy Prospect Fountain*, near Zak river, took charge of the Dutch church at this place, about 1804, but retained his connexion with the mission, and was followed by the remnant of his native congregation, in 1806. Here he continued to labor with considerable success among the Europeans and Hottentots for more than ten years.

Rev. *A. Faure*, now Dutch minister at this place, is zealous in promoting missions and the instruction of the slaves. He has recently established a mission among the Bosjesmans to be supplied with native teachers.

GRACE BAY, mission-station of U. B. at *Old Road*, on S.

part of the island of Antigua, W. Indies, in the vicinity of St. John's.

For many years the Brethren have labored successfully here among the Africans and slaves. In 1809, the communicants were 643; candidates for communion, 102; baptized adults and children, not communicants, 499; candidates for baptism, 115. A new chapel was erected in 1812, and 20 were admitted to communion. Their labors continue to be blessed. Within a year, including part of 1822-3, 59 were baptized, and during the same period, 482 were admitted to communion in the five settlements of the Brethren on this island.

The Church Missionaries commenced a sabbath-school in the Brethren's chapel, at this place, in 1819. In less than a month the number of pupils exceeded 300; but very few of whom knew the letters of the alphabet. The influence has been very salutary.

GRACE DALE; see *Gnadenthal.*

GRACE HILL, mission-station of U. B. on the island of Antigua, W. Indies, established, 1756. For many years, little success attended the labors of the Brethren at this station; but, at length, the dreary night issued in a glorious morning. In 1809, the communicants here amounted to 964; candidates for communion, 141; baptized persons, not communicants, 666, and candidates for baptism, 512. Within a year, including part of 1822-3, 104 were baptized. The good work is steadily progressing.

GRACE HILL, called also *Thornberg*, and *Vanderwalt's Fountain*; see *Bushmans.*

GRAHAMSTADT; see *Enon.*

GRAHAM'S TOWN, settlement of new colonists, in Albany district, Cape Colony, S. Africa, 16 miles from Salem.

Mission; W. M. S. 1820.—The Missionaries at Salem preachregularly to a large English congregation, and have likewise an increasing congregation of Hottentots, many of whom have become hopefully pious. A stone-chapel was opened here, Nov. 10, 1822. A sabbath-school was immediately commenced with 60 scholars.

GRAND BANK; see *Fortune Bay.*

GRAND BRASS; see *Grenada.*

GRAND RIVER rises N. of lake Huron, and falls into the St. Lawrence above Montreal, after a course of 500 miles. It forms the boundary between Lower Canada and Upper Canada. The number of Mohawks on this river is estimated at 2,000, among whom the Genesee Methodist Conference has two Missionaries. This mission has been eminently blessed. In the latter part of 1823, here were 30 converted natives, and an equal number of converts among the white population. A sabbath school has been established for Indian youth.

GRANTON; see *Grenada.*

GRANVILLE, town, Nova Sco-

tia, on the bay of Fundy, at the mouth of Annapolis river.

Mission; S. prop. G. F. P. —Rev. *John Millidge* was at this station in 1814; when the communicants were 50.

GRATEFUL HILL, mission-station of the W. M. S. on the island of Jamaica, W. Indies. —*Francis Tremayne*, M.— Most of the negroes at this station have been raised from the grossest ignorance to a knowledge of letters and the Christian religion. A sabbath-school, chiefly for adults, has been established. In 1822, the number in society was 444.

GRATIOT; see *Fort Gratiot.*

GREAT CONJEVERAM; see *Conjeveram.*

GREAT HARBOR; see *Abaco.*

GREAT NAMAQUALAND; see *Namaquas.*

GREAT OSAGES; see *Osages.*

GREEN BAY, town, on W. side of Michigan lake, Michigan territory, U. S. on Fox river, 1½ mile above its entrance into Green bay, 184 miles S. W. Mackinaw. The inhabitants were formerly French Jesuits; but by intermarriages with the Menominee Indians, they are almost without exception of mixed blood. A little below the town is Fort Howard, a military post of the U. S. The number of the garrison is about 600. W. lon. 88°. N. lat. 45°.

Mission; D. F. M. S. P. E. C. —Mr. *Eleazar Williams* has labored here for several years, and has recently been adopted as a laborer in the service of this Society. He has employed a teacher, who had, in 1823, 60 children of the Menominee tribe under his charge. The pupils have made good improvement. The tribe is represented as very interesting, and extremely anxious for instruction.

GREENLAND, country, bounded E. by the Atlantic, and separated from Labrador, S. W. by Davis' Straits. Recent discoveries have led to the supposition that it is detached from the continent of North America. Little is known of the east coast, or of the interior of this extensive country. Its northern limits are unknown. The mountains in the interior are covered with perpetual snow, and the eastern coast has long been rendered inaccessible by the accumulation of ice. This country is supposed to have been discovered and planted about the year 830, by the Icelanders and Norwegians. We have a list of the Norwegian Catholic bishops from the 11th, to the beginning of the 15th century. After that time, the intercourse with Europeans ceased, and the inhabitants in two or three centuries seemed to have reverted to paganism. Many ruins of churches, however, are still found in the country.

In the 14th century, these settlers were driven from the west coast to the east by a barbarous and savage people, who are supposed to have come over from Labrador.

When Missionaries first visited this country, they found the inhabitants in the most deplorable state of heathenism.

The *Danish Mission* was commenced in 1721, by Rev. *Hans Egede* of Norway, who felt an anxious desire to become acquainted with the situation of his countrymen in Greenland, and to convey to them the truths of the Gospel. After struggling 13 years, with difficulties seemingly insurmountable, he succeeded in getting a small colony fitted out for Greenland. At first the king of Denmark patronized the mission, and appointed Mr. Egede pastor of the colony and Missionary to the heathen, with a salary of £60. Soon after, this mission was patronized by the Danish Mission-College. When the Greenlanders became convinced that he intended a permanent settlement, they were alarmed, and fled into the interior. At length, however, he allayed their fears and measurably gained their confidence; but, for many years, few became hopeful converts. In a few years, other Missionaries and colonists came to his assistance, and, for a long time, they endured almost incredible hardships and privations, and sometimes their hopes gave way to despondency. The Danish settlements now extend on the W. coast, from about 59° to 74° N. lat. a distance of more than 1,000 miles. The population was estimated, in 1805, at 6,000: though the rambling life of the natives renders it difficult to ascertain the exact number.

The following are the principal settlements or colonies, formed by the Danish Missionaries on this coast. The figures show the time of their establishment, and about the latitude in which they are situated; viz *Julianeshaab*, or *Juliana's Hope*, about 1780, 61°—*Frederickshaab*, or *Frederick's Hope*, 1742, 62° 30′—*Fiskernacs*, —— 63°—*Godhaab*, or *Good Hope*, on Ball's river, 1721, 64°—*Haabet*, 1721, 64°—*Sukkertop*, or *Zukkertop*, 1755, 66°—*Holsteinberg*, 1759, 67°—*Christianshaab*, or *Christian's Hope*, 1734, 68° 19′, removed a few miles north to *Claushaven*, 1752—*Egedesminde*, or *Egede's Memorial*, 1759, 68° 30′—*Jacob's Haven*, 1741, 68° 40′—*Godhaven*, or *Good Haven*, —— 69°—*Rittenbenk*, 1755, 69° 40′; the six last mentioned settlements are in the vicinity of Disko bay;—*Umanak*, —— 71°—*Upernavik*, 1796, 73°.

It is now more than a century, since the truly apostolic Egede first attempted to introduce Christianity into Greenland, and, if we except the northerly colony, Upernavik, and the most southerly, Julianeshaab, there are scarcely any heathens left in the known parts of Greenland, and these but a few old people.

Formerly there were nine Danish Missionaries in Greenland; but latterly the num-

ber has been much diminished. Beside the Missionaries, the number of Catechists has been considerable. In some of the colonies no less than 6 or 8. The Danish Missionaries have made two different translations of the New Testament into the Greenland language, both of which have been printed; the last, in 1799. They were both, however, very incorrect, and proved to be of little use. They have also printed a hymn-book, a catechism, and a spelling-book in the same language.

Since 1733, the *United Brethren* have shared largely in the labors and fruits of the Greenland mission. The three first Missionaries were *Matthew Stach*, *Christian Stach*, and *Christian David*. In about two years they were joined by two others. For nearly six years, they labored in this inhospitable climate, without gaining a convert to the Christian faith. They, however, formed a settlement, situated a short distance from Godthaab, the residence of Mr. Egede, in lat. 64° N. and called it *New Herrnhut*. The second settlement was formed, in 1758, about 100 miles S. New Herrnhut, and called *Lichtenfels*. The third, in 1774, about 400 miles further south, which is called *Lichtenau*. A fourth is contemplated still further south, at *Staatenhook*, near Cape Farewell.

In 1739, they admitted the first convert to the church. At the close of the thirteenth year, the congregation consisted of 53. About this time a general concern was apparent, and the whole nation manifested a different temper toward foreigners. From about this time, the history of this mission has been a continued series of outward hardships and privations; but of inward consolations and almost uninterrupted success. Nearly 6,000 have been baptized by the Brethren since the commencement of the mission. Vast numbers have died in lively hope of a blessed immortality. The present number of communicants is several hundred, at all the settlements. The Missionaries of the Brethren have translated the New Testament into the language of Greenland, which has been printed by the British and Foreign Bible Society. The copies were forwarded to Greenland, in 1823, which awakened a degree of joy and gratitude, scarcely to be realised by those, who never suffered under a famine of the word. Few Missionaries have suffered greater privations than these in Greenland; and few have labored with more gratifying success. The wilderness and solitary place have been made glad for them; and this desert has blossomed as the rose. It has blossomed abundantly, and rejoiced with joy and singing. The number of the Brethren's Missionaries reported, in 1823, was 18, in Greenland.

GREEN TURTLE BAY; see *Abaco*.

GRENADA, island, W. Indies, 20 miles long from N. to S. and about 10, in medial breadth. The British have been in possession of this island, since 1762. The soil is highly fertile. The population, in 1811, was 31,362; of whom only 771 were whites. W. lon. 61° 30′. N. lat. 12° 10′. St. George is the capital.

Mission; W. M. S. 1788.—*Moses Rayner, J. Edmondson, T. Murry*, Ms.—Members, 8 whites, and 322 blacks, in 1823. The progress of the Gospel has been slow in this island among the negroes, who are almost wholly ignorant of the English language, and speak a corrupted dialect of French, without proper words and phrases, in which to receive adequate instruction, being, at the same time, under the influence of the imposing superstitions of Popery, without having been detached from those derived from their African ancestors. The mission, however, is in an encouraging condition, and the labors of the Missionaries have been extended to several estates under the countenance of the proprietors and managers. The following are among the estates visited; viz. *Annondale, Bacelet, Beausejour, Calaving, Clark's Court, Douglestone, Grand Brass, Granton, Mount Goy, Mount Horn, Paradise, Tempe, Westerhall.*

St. George has been the principal seat of the mission. Recently, the Missionaries have established a mission in the east part of the island, in the parish of *St. Andrew*. Their circuit embraces *Gougave, Grenville*, and *Isle Rhonde*.

GRENVILLE, town and harbor, on E. side of Grenada. The Wesleyan Missionaries have a chapel here; but labor much on the neighboring estates.

GRIMSBY, town, Up. Canada, on lake Ontario, W. Niagara.—S. prop. G. F. P. established Rev. *W. Sampson* a Missionary here, in 1817.

GRIQUA TOWN, formerly *Klaar Water*, station of L. M. S. South Africa, N. of the Orange river, 700 miles N. E. Cape Town, in the country of the Griquas, formerly called Bastard Hottentots.—*Henry Helm*, M. with native teachers.—When the Missionaries, *Anderson* and *Kramer*, first commenced this mission, in 1802, they found the Griquas a horde of roving savages, almost as destitute of knowledge as of clothing. After travelling about with them for several years, they induced them to settle at Klaar Water, the place where GriquaTown now stands. Agriculture was introduced, a school established, and a church built. In 1805, 784 persons were under the care of the Missionaries, of whom about 80 were taught to read, and 30 gave evidence of piety. Soon after this, the ravages of the small pox and the hostility of the natives threatened the destruction of

the settlement. The Missionaries, however, continued to labor with diligence and success. In 1821, the church consisted of about 200 members, many of whom evinced the reality of their Christian principles by their correspondent behavior. The population of the district is computed at 5,000. An auxiliary Missionary Society has been formed, and the people generously contribute such things as they have. This is a central station, a printing press has been established, and elementary books published. Three stations under native teachers have been established under the inspection of the Missionaries at Griqua Town, which are the following:

Hardcastle, for the benefit of the Griquas, at this place, and the Corannas, in the vicinity.

Konnah, on the Cradock river, where are two kraals; one of Corannas, and the other of Bosjesmans.

Rama, higher up the river than Konnah among the Bosjesmans. The people have built a neat row of houses in the European manner, and cultivate the soil. These stations afford the neighboring tribes an opportunity to obtain religious instruction by occasional intercourse.

GROENEKLOOF, station of U. B. in S. Africa, about 40 miles N. Cape Town, among the most degraded Hottentots; —established, in 1808.—*Clemens, Tietze, Schulz, Hoffman*, Ms.

This station was commenced under the patronage of the Earl of Caledon, the English governor of the Cape. The government assigned the Brethren about 6,000 acres of land, on which, they permitted none to build, but such as engaged to live regular lives. On these principles, a settlement was soon formed, and, in four years, 93 were baptized. Though struggling with many difficulties, the mission has continued to prosper, and many of this naturally wild, filthy and slothful race of Hottentots have been raised to a state of comparative cleanliness, order and industry. A large and handsome chapel was erected in 1817, in which daily worship is attended. In the latter part of 1822, the number of Hottentots, belonging to this settlement, was about 400. The B. F. B. S. has made valuable donations of Bibles and Testaments to this mission.

GUIANA, country, S. America, between the Orinoco and Amazon. This country is divided between five different nations; the Spanish, English, Dutch, French, and Portuguese. The population may be estimated at 250,000, exclusive of Indians. The white population is less than 20,000. English Guiana includes Esequebo, Demarara, and Berbice. The Dutch possessions include Surinam, and the French, Cayenne. The coun-

try is remarkable for the fertility of its soil.—See *Arabian Coast*, *Arrowacks*, *Berbice*, *Demarara*, *Surinam*.

GUNDULPARA, town, Bengal, 8 miles N.W. Serampore. The Baptist Missionaries have stationed *Tarachund*, a native convert here, who has labored diligently among the natives. He has written several Tracts, and translated several works on practical religion into the Bengalee.

GUYAH, or *Gayah*, large, populous city, in Bahar, Hind. 265 miles W.N.W. Calcutta, and 55, S. Patna. It is a place of as great idolatrous resort as Juggernaut's temple. E. lon. 85°. N. lat. 24° 30.

Mission; B. M. S. 1816.—Mr. *Fowles*, a native of India, resided here on his own estate, which comprises several villages, and was a voluntary laborer among the natives for several years. *Rughoo*, a Bramin convert, succeeded Mr. F. and has sowed much precious seed, some fruits of which have been apparent.

GUYSBOROUGH, town, Nova Scotia.—S. prop. G. F. P. in 1816, reported Rev. *Charles Weeks*, as their Missionary at this place, with a numerous congregation.

H.

HAABET; see *Greenland*.

HALIFAX, capital of Nova Scotia, on Chebucto bay. The town is laid out in oblong squares, and, including the suburbs, is about two miles in length. It contains about 16,000 inhabitants. W. lon. 63° 30′. N. lat. 44° 42′.

Mission; S. prop. G. F. P.—This Society has done much to promote the influence of the Gospel here. Within a few years it has established schools, which embraced nearly 300 pupils.

HALLE; see *Callenberg*.

HAMILTON, town, Bermuda, W. Indies. The Wesleyan Methodists have a chapel here and many members.

HAMSTEAD; see *Dominica*.

HANAPAPE, or *Hanapapa*, district or valley on the S.W. part of the island of Atooi, about 6 miles from Wymaah. A very valuable part of this very fertile valley, which is watered by a pleasant creek, has been given by the king for the benefit of the mission. See *Wymaah*.

HANAROORAH, according to the modern orthography, *Honoruru*, is a large town, with a good harbor, in the island of Woahoo. It is the present seat of government, occupies about one square mile, and contains about 550 houses. The village is estimated to contain between 5 and 6,000 inhabitants, beside foreigners, of whom, at times, there are considerable numbers. There are about 16 merchants, including the American consul, who reside here constantly, to transact business with the natives, and with the masters of vessels, who are continually putting in here for supplies.

Mission; A. B. C. F. M.—*Hiram Bingham*, M.—*Elisha Loomis*, Pr.—*John Honooree*, N. As.—After a prosperous voyage, the first Missionaries to the Sandwich Islands entered the harbor, at this place, April 18, 1820, and commenced their labors of love among these long neglected heathens. They soon settled on a piece of land, assigned for the purpose, about half a mile from the village, where the first temple on these islands for the worship of the living God, has been erected. The congregation is very large. The king and many of the chiefs are constant attendants. In 1822, Mr. Bingham began to preach in the native language, and the attention which is excited inspires the most pleasing hopes of the future prosperity of this mission. The king and queen, and some of the chiefs have been numbered among the pupils in the schools; which are very prosperous.

On the first Monday in January, 1822, the press was put in operation at this station, and the first sheet of an Owhyhean spelling-book was struck off. The distribution of these sheets gave an immediate impulse to the work of instruction. An edition of 500 copies was soon exhausted, and a new edition was demanded for the supply of those who had a desire to learn. The number of regular scholars here, soon amounted to about 200. The progress of the learners, generally, is very apparent. Soon after the Missionaries arrived, a subscription was opened for an *Orphan School Fund*, which is favored by Foreigners, and in little more than a year, the sum subscribed exceeded $800.

Rev. *Wm. Ellis*, M. of the L. M. S. after a residence of 6 years at the Society Islands, joined this mission with two natives of those islands, in 1822, still supported by the London Society. His knowledge of the language, which differs little from that of the

Society Islands, enabled him in a short time, to preach without an interpreter, and to afford other important services in aid of the mission.

HANGWELL; see Baptist Mission, *Colombo.*

HAPPY PROSPECT FOUNTAIN; see *Bushmans.*

HARBHONGA; see Mission, *Chittagong.*

HARBOR GRACE, town, Newfoundland, where the S. prop. G. F. P. has for many years supported a Missionary. Rev. *F. H. Carrington*, M. in 1815. W. M. S. *John Pickavant*, M. in 1822.—The mission is reported to be in a prosperous state, though the members in Society are few.

HARBOR ISLAND, one of the smaller Bahama islands, N. Eluthera.

Mission; W. M. S.—*Wm. Wilson*, M. and at *Abaco.* Members, in 1822, 327;—scholars, 146.

HARDCASTLE; see *Griqua Town.*

HARMONY, mission-station of U. F. M. S. commenced in 1821, among the great Osages of the Missouri, situated on the Marias de Cein, a good mill stream, 6 miles above its junction with Osage river, 15 miles from the largest of the Great Osage villages, and about 80 miles S. W. Fort Osage, on the Missouri. The tract of land given by the Indians for the use of the mission contains about 15,000 acres, very fertile, and well supplied with materials for building. Dwelling houses, a school-house, a grist-mill and saw-mill, and other suitable buildings have been erected for the accommodation of the family, and in the course of the summer of 1822, 5 fields, embracing upward of 90 acres were enclosed, a corn-field of 40 acres planted, and the farm stocked with 100 head of cattle. The general sickness of the family, at first retarded the progress of the mission; but the confidence of the chiefs has been secured, and the prospects of extensive and increasing influence in the tribe continued to be encouraging, in the early part of 1824. The school, in the latter part of 1823, consisted of 18 Osage children, who generally make such proficiency in acquiring the English language, and domestic and agricultural arts, as to render much service to the family, and to promise extensive usefulness to the mission and to their nation. The government of U. S. contributes to aid this mission. Rev. Messrs. Pixley and Montgomery have devoted their time principally to the study of the language, and are cheered with the prospect of soon preaching the Gospel in the Indian tongue. In pursuing this object, Mr. Pixley has lived several months with the Indians, accompanying them on their hunting tours, and depending for subsistence upon their precarious sources for support.

The mission-family, fitted out on this enterprise, consist-

ed of 41 persons; 20 married, 5 unmarried females, and 16 children; several have died. In 1824, the following laborers were at this station: *Nathaniel B. Dodge, Benton Pixley, Wm. B. Montgomery*, Ms. Dr. *Wm. N. Belcher, Daniel H. Austin, Samuel Newton, Sam. B. Bright, Otis Sprague, Amasa Jones*, As. Ms.

HASTINGS, town of liberated negroes, near Regent's Town, Sierra Leone, W. Africa, amounting to about 200, in 1821, chiefly disbanded native soldiers. In 1820, 57 were in the schools. The people have voluntarily come forward to build a house of worship. This place has been mostly supplied with native teachers, from Regent's Town. The morals of the soldiers have been much improved.

HATLEY, town, L. Canada, on Magog lake. Pop. 1000.—S. prop. G. F. P. stationed Rev. *F. Johnson* here in 1820.

HATTON GARDEN; see *Dominica.*

HAURAUCA, one of the Molucca islands in the E. Indian Ocean, near N. E. coast of Amboyna. The inhabitants of this island, including *Ceram, Nusalout* and *Sapaurna*, are estimated at more 15,000.—See *Ceram.*

HAWAII; see *Owhyhee.*

HAWEIS, formerly *Turnip Mountain*, mission-station of A. B. C. F. M. among the Cherokees, about 60 miles southerly from Brainerd, about a mile N. of the Coosa river, not many miles E. of the chartered limits of Alabama, and about three quarters of a mile from the road which passes through the nation from Georgia to Alabama. The principal settlements are in opposite directions on the river Coosa, which here runs nearly west.

Mr. *John C. Elsworth*, schoolmaster, commenced this station in an entire wilderness, about the end of April, 1823, in compliance with the urgent request of the converted Cherokee, named *Samuel J. Mills*, who resides in the neighborhood, and whose ardent desire for the conversion of his countrymen induces him to do much to promote the object of the mission. Suitable buildings have been erected, and a few acres cleared. A small school was commenced, Nov. 1823, and in the early part of 1824, a serious attention to religion was apparent in the neighborhood, and several persons gave satisfactory evidence of a saving change. The people are generally desirous of religious instruction.

This station was named *Haweis*, in respectful remembrance of the late venerable Dr. *Haweis*, a very ardent and persevering friend of missions, and for some time an active member of the Committee of the London Missionary Society.

HAYTI, *Hispaniola*, or *St. Domingo*, one of the largest and most fertile of the West India islands, situated in the

Atlantic ocean, between the islands of Jamaica and Cuba on the west, and Porto Rico on the east. Length, about 400 miles, breadth, from 60 to 150. This beautiful island was discovered by Christopher Columbus, who landed, Dec. 6, 1492, and called it Espanola, or Little Spain, in honor of the country by whose king he was employed. He represented the native inhabitants as the most unoffending, gentle and benevolent of the human race, who were supposed to be descendants from the Arrowack Indians, in Guiana, probably amounting to 30 or 40,000. These were soon subjected by the Spaniards, and, in about half a century, were almost entirely exterminated. This very fertile island attracted the attention of the French, and about the middle of the 17th century they gained possession of the west part. In proportion as the French flourished the Spaniards decayed, and the whole island was ceded to the French, in 1785. The population, in 1801, is said to have amounted to 42,000 whites, 44,000 free people of color, and 600,000 blacks. In 1791, a most alarming insurrection among the negroes, deluged a large portion of the northern province with blood. In 2 months, upward of 2,000 white persons perished, and 1,200 families were reduced to indigence by the destruction of their plantations and buildings. The island became a continued scene of massacre and devastation for several years. Independence was declared, July 1, 1801, and was established, Nov. 29, 1803. To obliterate every remembrance of their former slavery, the chiefs, who had effected the freedom of the island, restored to it, Jan. 1, 1804, with its pristine simplicity of government, its ancient name of Hayti. It has been subject to various revolutions since; but continues to maintain its independence. Under the Spanish and French, the *religion* was Roman Catholic, and the mass of the people were extremely ignorant. The present government supports schools in all the principal settlements, to instruct the youth in the principles of morality and virtue. Protestants are tolerated and encouraged. In the early part of 1824, the government of Hayti sent an agent to the United States, who was authorized to defray the expense of transporting, during the year, 6,000 colored people to Hayti. The government offers also to give the emigrants a perpetual title to the lands which they cultivate. In consideration of these proposals of President Boyer, a society has been formed in the city of New-York to promote the same design.

In 1820, the British and Foreign School Society reported 1,300 pupils, in their schools in this Island, viz. at *Au Borgue, Cape Henry, Fort Royal, Gonaives, Jean Rabel,*

Limbe, Plaisance, Port de Paix, St. Louis, St. Marc, and Sans Souci.—See *Cape Henry, Port au Prince.*

HEDEA, district in Otaheite, where Mr. *Wilson* at Matavai opened a chapel, in 1818. His labors have not been in vain.

HEMEL EN AARDE, Hospital for the relief of Hottentot lepers, about 12 miles from Caledon, S. Africa, and a short distance from the sea.

Mission; U. B. 1823.—*Peter Leitner*, M.—Mr. L. principally confines his labors to the Hospital, under the superintendence of the government, which contained, in 1823, about 156 patients. The cordiality with which he was received, excited hopes of success, which have been more than realized.

HENREEPORE, formerly *Kowabee*, the most central of the Saadh villages, about 40 miles N.W. Delhi, Hind. The Saadhs are separatists from the prevailing religion of the Hindoos; a name expressive of their great purity and devotion.

Mission; C. M. S. 1820.—Native teachers have been stationed here, and have labored with considerable success, in several neighboring villages of this interesting people.

HEPZIBAH, formerly, *Rhinoster Fountain;* see *Bushmans.*

HERRNHUT, town, Saxony, in Up. Lusatia, founded, in 1722, by the United Brethren, who settled on lands belonging to Count Zinzendorf. It has become their metropolis, and the chief nursery of their numerous missions among the heathen.

HIGH ISLAND; see *Raivavai.*

HIGH KRAAL; see *Pacaltsdorp.*

HIGHTOWER, mission-station, A. B. C. F. M. among the Cherokees, 35 miles S. S. W. Carmel, and about 80 S. S. E. Brainerd, situated on the river Etowee, now called Hightower. In 1818, the Indians here were desirous of religious instruction for their children; but were long denied the privilege. In Nov. 1822, *Isaac Procter*, assistant M. visited the place. A schoolhouse was immediately erected, and in April, 1823, he opened a school under favorable auspices. This school is in an important place, both on account of the number of children, who live within a moderate distance, and the solicitude their parents manifest for their regular and punctual attendance. Oct. 12, 1823, a church was formed here, consisting of 6 persons, belonging to the mission family. A work of grace soon commenced, and as fruits of the revival, 16 natives, in April, 1824, were received into Christian fellowship, and 25 of their children were baptized.

HINDOSTAN, country, in India, Asia, extends from Cape Comorin to the Himaleh mountains, which separate it on the N. from Thibet and Tartary. The northern part extends

from the river Sinde or Indus, on the W. bordering upon Persia, to the mountains which separate Bengal from Cassay and the Burman dominions; in the southern part, the Bay of Bengal lies E. and the Indian ocean, S. and W. It is situated between 8° and 35° N. lat.; and 66° and 92° E. lon. Greatest length about 1,890 miles; breadth, 1,600.

The *climate* and seasons are considerably diversified by difference of latitude and local situation; nevertheless thro' the wide regions of Hindostan there is some similarity of climate. This vast country consists chiefly of large plains, fertilized by numerous rivers and streams, and interspersed with a few ranges of hills. The periodical rains and intense heat produce a luxuriance of vegetation almost unknown in any other country on the globe.

Hindostan has been known to Europeans for three centuries. The Portuguese, at that time, the greatest naval power in the world, formed the first commercial establishments in the country. The Spaniards, the Dutch, the French, the Danes and English have since been attracted by commercial interests; but it was reserved for the last mentioned power to gain almost unlimited sway in Hindostan.

The *population* has been variously estimated from 100 to 120,000,000; who are principally idolaters; and about half, British subjects. Mahomedans, Christians and Jews are numerous.

The Hindoos reduce the *female sex* to the most humiliating state of ignorance and degradation. According to their sacred books, the souls of women, as well as all individuals of inferior casts, are condemned to continual transmigrations, till they are regenerated in the bodies of men. In perfect agreement with such degrading ideas of the female character, the women are held under the absolute control of the men in the most utter ignorance and abject servitude.

Religion.—The Hindoos seem to possess some vague and unintelligible notion of a supreme, invincible, immaterial, abstract existence or being, who is no more than a negation of all qualities. Hence they object to the doctrine that God is a spirit, and say it is impossible for an immaterial being to create material objects, or to have any control over them. Here they found their system of polytheism, and their god Brahma is installed as creator of all things, Vishnu, the preserver, and Siva, the destroyer; all gods in human form. And on the same principle, as new emergencies arose in the imaginations of these bewildered idolaters, and larger claims for a variety of gods, they multiplied them, and assigned to each a particular care, until they swelled

the catalogue of their deities to the monstrous number of THIRTY-THREE MILLIONS. Among the multitude of deities portrayed in their Shasters, there is not one, whose moral character is tolerably correct, and the most obscene symbols are exhibited in the principal temples to inflame the passions of the votaries. Their superstition is characterized by a puerile extravagance of conception, as hostile to the cultivation of reason, as the enormity of its practices is revolting to humanity. It oppresses the former by its horrid absurdities, and extinguishes the latter by the cruelty of its rites. All casts worship the Ganges. The Hindoos choose the banks of this river for their worship, because the merit of works performed here becomes, according to their sacred books, exceedingly augmented; and, on the same principles, many drown themselves in this stream, not doubting but they shall immediately ascend to heaven. The same books declare, that the sight, the name, or the touch of the Ganges, takes away all sin, however heinous—that thinking of the Ganges, tho at the distance of 800 miles, delivers from all sin, and entitles to heaven; yet visiting or bathing in the stream is deemed an act of the greatest merit and reward. The Hindoos are extremely anxious to die in sight of the Ganges, and if a person choose to die at home, his memory becomes infamous. Their books state "There are 3,500,000 holy places belonging to Ganga; the person who looks at Ganga, or bathes in this river, obtains all the fruit which arises from visiting all these 3,500,000 places." In view of the deplorable effects of this superstition, the late Dr. Ward stated, "Except that part of the Veda, which countenances the burning of women alive, no writers ever gave birth to a more extensive degree of misery, than those who have made the Ganges a sacred river. Thousands, yea millions of people are annually drawn from their homes and peaceful labors, several times in the year, to visit different holy places of this river, at a great expense of time, and money spent in making offering to the goddess. Expensive journeys are undertaken, by vast multitudes, to obtain the water of this river; or to carry the sick, the dying, the dead, or the bones of the dead to its banks. Some persons undertake a journey of 5 or 6 months to bathe in the Ganges, to perform the rites for deceased relations, and to carry back its water for religious and medicinal uses, and many thousands perish by sickness and want in these journies. What the sick and dying suffer, by being exposed to all kinds of weather in the open air on the banks of the river, and in being choked by the sacred water, is beyond expression. In short,

no eyes, but those of Omniscience, can see all the foul deeds done upon, and by the sides of this river; and the day of judgment alone can bring all these deeds to light."

The religion or superstition of the Hindoos presents the most formidable barriers against the introduction of Christianity. They go back some thousands of years to fix the date of their religion, nor are they easily induced to examine the claims of another, less congenial to their feelings, and, especially, one which they consider merely ephemeral. Their religion, too, instructs them to cherish a settled aversion to foreigners, and to treat such as unclean, because ceremonial purity is disregarded. Hence the difficulty of gaining access to the heart, or even to the presence of a Hindoo. Languages must be acquired before the knowledge of Christianity can be circulated. There are about 50 different dialects in Hindostan. Another difficulty more appalling than all these, arises from the laws of *Cast*.

Cast is a Portuguese word. *Jati*, the Indian term, signifies a genus or kind. The different casts of the Hindoos are, therefore, considered as so many different species of human beings, and it is believed that different forms of worship and habits of life are necessarily adapted to each. Originally there were 4 casts, which are supposed to have sprung from different parts of Brahma's body, and from such parts as to establish their different ranks. The 1st were theologians, or the Brahmins; the 2d were kings and soldiers; the 3d, merchants and husbandmen; the 4th, mechanics and servants. This distribution is of remote antiquity. Only 2 of the original casts remain, the first and the last, the Brahmins and Sooders. In process of time, the original distinction extended to a subdivision of employments. There are now about 100 different casts, all of which are included under the general denominations of Brahmins and Sooders. Subdivision has been added to subdivision. The lowest cast of Sooders, for instance, admits of many subordinate casts, extending to persons of the most servile occupations, and each invariably follows the occupation of his forefathers. From generation to generation the same family follow the same business, and hold the same rank; a circumstance which, while it suppresses every aspiring aim, has greatly contributed to perfect the ingenuity of Hindoo artisans. The Brahmins, however, reserve to themselves the right of descending to secular employments, and even to those which are menial. According to the rules of cast, those of one may not intermarry, nor even eat or drink with those of another. It is said none of the high casts will even drink water in

the family of a white man, and, even in those countries, where Europeans are their rulers, the heathen rank them under the lowest casts.

The distinction of cast is interwoven with every circumstance of life, adherence to it is viewed as a matter of religion, and the casts become so many religious sects. If one violates the rules of his cast, he is excommunicated, which is called *losing cast.* From that time his nearest relations abandon him: and he can seldom recover his former standing, only by a large fee to the Brahmins. In this way he may generally be restored, but not always. Dr. Carey mentions the case of a man, who had lost cast, by means of a woman in his family, who while the Mahomedans had possession of the province, had been compelled to live with a Mussulman. He offered £10,000, or about $44,400 for the recovery of his cast, but could not regain

The horrid chain of cast has been an almost insurmountable barrier against the spread of the Gospel, especially among the higher orders of Hindoos; but it begins to dissolve through the agency of Missionaries and the influences of the Divine Spirit, and there are many, even among the Brahmins, who have renounced their high cast for the humbling doctrines of the cross.

The modern labors of Missionaries, with the co-operation of the British government, have done much to undermine the foundation of the Brahminical superstition and oppression by the preaching of the Gospel, the extensive establishment of schools, and the translation and distribution of Tracts, and the Bible, or parts of it in most of the numerous dialects of the country. Nearly a *thousand* Hindoos have renounced their gods, the Ganges, and their priests, have shaken off the chain of cast, and more than *fifty* of these have become, in some sense, Missionaries. It is also supposed that 30,000 children, in different parts of Hindostan, are enjoying the advantages of learning something of the Christian religion in the numerous schools. Enough has been done to raise a cheering hope that the time is not far distant, when Christianity will triumph over Hindoo prejudices and superstitions; and yet enough remains to be done, in this opening field, to call forth the energies of Christendom.—See *Agimeer, Agra, Allahabad, Bahar, Benares, Bengal, Bombay, Carnatic, Delhi, Malabar, Mysore, Orissa, Oude, Surat, Travancore.*

Hobart Town, capital of the island, Van Diemen's Land, on the W. bank of the Derwent, 12 miles from its mouth. It contains about 3,000 inhabitants.

Mission; W. M. S. 1820.—Mr. *Horton,* M.—When Mr. Horton first visited Hobart

Town, a chapel was nearly completed by the exertions of a few pious, persevering men, who had enjoyed the blessings of the Gospel in New South Wales. Encouraged by this exhibition of their readiness to receive instruction, he established schools, and labored with unwearied assiduity. His visits to the Jail, Hospital, Penitentiary and Barracks, have been productive of much good, especially among the soldiers and invalids.

Hondo, Mission-Station, W. M. S. 1822, near Cape North, New Zealand, 100 miles from the Bay of Islands. Mr. *Leigh*, M.

Hogbrook; see *Regent's Town*.

Hoobly, town, Hind. where the Missionaries at Bellary have visited, and distributed large quantities of Tracts in 3 different languages, which have been well received, and in many instances diligently studied.

Hooge Kraal; see *Pacaltsdorp*.

Holsteinberg; see *Greenland*.

Honduras, province, Mexico, N. A. bounded N. by the Bay of Honduras, E. by the Caribbean sea, S. by Nicaragua, and W. by Vera Paz. It is 390 miles long from E. to W. and 150 from N. to S. Its soil is rich and fertile, producing in great abundance, most of the tropical fruits. Logwood and many dying drugs are spontaneous productions. There are a few English settlements here, but the principal inhabitants are Musquito Indians.

Mission; C. M. S. 1819.—In consequence of an urgent request of the Rev. *John Armstrong*, Chaplain to the English settlement, seconded by the benevolent wishes of the Commandant, Col. Arthur, the Society sent to their assistance, Rev. *Joseph Ditcher*, 2d Chaplain, Mr. and Mrs. *Moore*, teachers, and *Henry Moore*, printer. The principal design of this reinforcement was to promote more extensively the good of the settlement, and also to diffuse the blessings of Christianity among the Musquito Indians, who inhabit a large tract of country. The inhabitants of the settlement readily entered into the views of the Society and seconded their efforts by liberal contributions.

B. M. S. 1822.—*J. Bourne*, M.—Mr. B. is stationed at *Belize*, a place situated on a river of the same name. On account of some difficulties attending a mission among the native tribes at the time, Mr. B. turned his attention to the disbanded African soldiers, who, with their families, reside near *Belize*. The prospects of the mission are encouraging.

Honoruru; see *Hanaroerah*.

Hope, formerly called *Ephraim*, and sometimes *Hoop*, situated on the river Corentyn, Guiana, S. America.

Mission; U. B. 1735.—

Three Brethren were at first stationed here, with a view to benefit the Arrowack Indians, who reside on the Corentyn. They labored with some success among the natives, and even among the Jews in that quarter; but on account of untoward circumstances, they abandoned the station, in 1745. It was, however, resumed, in 1754, by *Lewis C. Dehne*, by whose magnanimous and persevering efforts, every obstacle was surmounted, and, in 1759, a church was erected for the accommodation of his increasing congregation. Though many discouragements still attended the exertions of the brethren; yet they witnessed some fruit, as the reward of their labors. In 1789, the number of baptized persons was 83; in 1800 the number had increased to 169, 84 of whom were communicants. In 1806, the whole settlement was destroyed by fire. In June, 1812, the brethren, *Genth* and *Hafa*, renewed the station; but after laboring several years with little success, they removed to the river Neukeer, and formed a station called *Good Intent*, and about the same time, established one on the river *Copename*.

Hope, large estate, on the island of Antigua, W. Indies, about 6 miles from English Harbor.

As early as 1814, a school was opened here by the Church Missionaries. In 1818, a commodious building was erected for the accommodation of the rapidly increasing number of scholars, who amounted in 1821, to 471, from this and several neighboring estates. The improvement of the pupils has far exceeded the most sanguine expectations.

Hopedale, on E. coast of Labrador, a little S. of Okkak.

Mission; U. B. 1782.—The strong desire manifested by the Esquimaux Indians to have religious teachers resident among them, excited hopes of success which were not immediately realized. The mission, however, soon became more prosperous, and has continued to experience the fostering care of heaven. In 1812, the congregation consisted of 122 persons, 88 of whom had been baptized. The number of baptized had increased, in 1822, to 150, of whom 56 were communicants.

Horton, town, Nova-Scotia, 35 miles W. Halifax.

The Wesleyan Missionaries have labored here with some success.

Hottentots, inhabitants of a large territory in the southern part of Africa. They people a country extending from the Cape of Good Hope, along the W. coast to the Orange river, which separates it from the country of the Bootchuanas and Damaras, and forms a part of the northern boundary, and extends along the E. coast to the Great Fish river.

The Hottentots are of a common stature, compared with Europeans. Though in-

dolence is their prevailing habit; yet they are capable of surprising speed and activity, when necessity compels them to exertion. They are susceptible of strong attachments, and express the warmest gratitude for any token of kindness. They are capable of feeling the force of a benevolent action, and glory in discharging a debt of obligation. Fidelity and a strict adherence to truth are commendable traits in their characters. Their habitations consist principally of low huts, so constructed, that a man of common stature cannot stand erect in them. In their religious views, they are but little removed from the brute creation have no idea of the Supreme Being, and are apparently destitute of any religious principle. They have, however, some indistinct notions of a future state. Their language is said to be a composition of discordant, inharmonious sounds, more resembling the jargon of the feathered tribes, than the musical sounds of the human voice.

The U. B. established a *mission* among this people in 1737, which was renewed in 1792; since which the London Society has sent out many Missionaries. The arts of civilization have been introduced among them, and the liberal support, they give to religious and charitable institutions, is a striking exhibition of the power of Christianity in raising men from ignorance and degradation to a rank among civilized and intelligent beings.

There are three distinct classes among the Hottentots, the inhabitants of the Colony, the Namaquas, and the Bushmans.—See *Namaquas*, *Bushmans*.

For *Missions* among the Colonial Hottentots, see *Bethelsdorp*, *Enon*, *Gnadenthal*, *Groenkloof*, *Hemel en Aarde*, *Paarl*, *Pacaltsdorp*, *Stellenbosch*, *Theopolis*, *Tulbagh*.

HOWRAH, or *Hourah*, populous suburb of Calcutta, on the opposite side of the Hoogly, in which reside many Englishmen, and thousands of natives. Since 1821, the Baptist Missionaries at Calcutta have labored here with encouraging success. Chapels have been erected, and schools opened for the natives, in which the Scriptures are the only reading books.—*J. Stratham*, M.

The L. M. S. has also a place of worship here, which is well attended.

HUAHEINE, one of the Society Islands, in the Pacific Ocean, about 90 miles E. Otaheite. It is 20 miles in circuit, and contains about 2,000 inhabitants. W. lon. 151° 10′. S. lat. 16° 43′.

Mission; L. M. S. 1818.—*Charles Barff*, M.—Previous to the establishment of the Mission on this Island, idolatry had been abolished through the influence of Missionary efforts at Otaheite; but the Missionaries, on their arrival, were received with apparent

coldness by the body of the people, who manifested little desire to enjoy religious instruction. The tone of feeling, however, soon changed, and Missionaries were treated with the greatest deference and respect, and every possible effort was made to facilitate the operations of the Mission. Efficient measures were adopted to establish schools, which, in 1823, contained 1,050 scholars, of whom 700 were adults. In 1820, a house was dedicated to Christian worship, on which occasion, 1,500 persons were supposed to be present. A church was formed, April 15, 1821, consisting of 15 individuals, and, in 1823, the number had increased to 54. About 600 adults have been baptized, beside nearly 350 children. Oct. 1818, an Auxiliary Missionary Society was organized, which, during the 3 first years, transmitted, in articles of produce, the value of nearly $2,000. In Huaheine, has been witnessed one of the grandest triumphs of Christianity the world ever beheld. Idolatry and ignorance fled apace before the light of the Gospel, and where the horrid crime of infanticide was coolly perpetrated by unfeeling mothers, infants are now dedicated to God in baptism. Among a people where drunkenness, theft and murder were frequent crimes, now morality is almost without a parallel, and civilization is making rapid progress.

HUDSON'S BAY, large bay of N. America, extending from lon. 78° to 95° W. and from 52° to 68° N. The Hudson's Bay Company have several settlements and forts, especially on the west side, where their agents carry on a traffic with the scattered tribes of Indians for furs. The company's settlements extend 600 miles to the west, in W. lon. 106° 27′.

The Indians who inhabit the immense territories of the Company are very numerous, and almost all wandering tribes, subsisting entirely by hunting and fishing. Some of them, however, are in circumstances highly favorable to their civilization; but are living in the most degraded state of heathenism. The Europeans, who reside among them have generally sunk into a similar state as to morality and religion. Till recently, no Protestant missionary could be found, seeking to introduce the knowledge of Christianity among the natives, from the borders of the U. States to the utmost point of the Company's territories toward the north; and from the line of Up. Canada to the Pacific ocean.—See *Red River settlement.*

HULALIUW; see *Karuko.*

HUMPEE, town, in the vicinity of Bellary, Hind. where an annual festival affords the Missionaries at Bellary, an opportunity of distributing thousands of Tracts to the deluded pagans, who assemble

from all parts of the country. In 1822, it was judged that nearly a million were present. Persons were present at a late festival, who came more than 200 miles, for the express purpose of receiving Tracts. These secret missionaries have been instrumental of much good.

HURDWAR, town, in Delhi, Hind. on the Ganges, where that river, issuing from the mountains, enters the plains of Hindostan. It is a celebrated resort of Hindoo Pilgrims for bathing in the sacred stream. A fair is also held here annually, at which, it is said, from 2 to 300,000 persons usually attend. On particular occasions, the number of Devotees has been calculated at nearly a million; and recently, at 2 millions. This is an important post; and, on these occasions, missionary efforts have been faithfully and successfully made.

HURRIALL; see *Bellary*.

I.

INTAUK; see *Delagoa Bay*.

IRKUTSK, chief city of Siberia, Russia, near lake Baikal. E. lon. 104.° N. lat. 52.° It is the see of a Greek archbishop, has an ecclesiastical seminary and several academies, and is a place of considerable commerce. Population, 16,000.

In 1817, the L. M. S. stationed 2 Missionaries here, with a view to their obtaining a knowledge of the Mongolian language, to enable them to communicate Christian instruction to the neighboring tribes of Buriats; but they removed to Selinginsk, about 200 miles S. E. in about a year, to enjoy better facilities for the accomplishment of their benevolent designs.—See *Buriats. Selinginsk.*

IRWIN, or *Irvine*, settlement, Jamaica, W. Indies, near Montego bay.

Mission; U. B.—*James-Light*, M.—The progress of the mission has been slow;

yet there are many on several estates, who adorn the Gospel.

ISLAMABAD; see *Chittagong*.

ISLAND COVE, small island in a bay of Newfoundland. The inhabitants are in a state of poverty and wretchedness.

Mission; W. M. S.—*Ninian Barr*, M.—In this circuit, including *Perlican* and *Hant's Harbor*, the congregations are large. The number of members in society, 295; scholars in the sabbath schools, nearly 200. The children generally make satisfactory improvement.

ISLE OF FRANCE; see *Mauritius*.

ISLE RHONDE, small island, W. Indies, about 6 miles from Grenada. Inhabitants, about 300. chiefly slaves. This island was peopled by the removal of 2 estates from Antigua, about 1790, where the slaves had enjoyed the benefit of the United Brethren's labors; the fruits of which continue to be apparent, in their reverence for Christian institutions. Since 1820, the Wesleyan Missionaries, at Grenada, have included this island in their circuit, and their efforts have been attended with considerable success.

ISLES DE LOSS, cluster of islands in the Atlantic, near the coast of W. Africa, which mark the northern boundary of Sierra Leone colony. These were ceded by the Natives to the British, about 1819, since which time, Rev. *J. S. Klein* has labored here under the patronage of government. He soon collected a considerable congregation, and hoped to establish schools throughout the islands.

ISLINGTON, village, England, united to London on N side, by a continued range of buildings. Population, 15,000.

The C. M. S. has made arrangements to found an Institution, at this place, for the education of Missionaries.

ITCHILADY; see *Tranquebar*.

J.

JACOB'S HAVEN; see *Greenland.*

JAFFNA, or *Jaffnapatam*, peninsula, in the northern part of Ceylon, connected with the island by an isthmus. It is 40 miles long, and 10 wide. The whole district is one continued plain, no part of it rising higher than 30 feet above the level of the sea. It is considered the most healthy, fertile, and populous part of the island. The inhabitants, the number of whom is variously estimated from 120, to 200,000, are principally Malabars, who emigrated from the continent. They are a brave people, and far superior in energy to the Cingalese, the original inhabitants of the island. With the exception of a few thousand Roman Catholics, a small number of Mahomedans, and 2 or 300 nominal Christians, the whole population of this district are heathens, and religiously devoted to their idolatrous practices. While the Dutch held possession of the island, considerable effort was made to infuse into their minds the principles of Christianity. As no one was eligible to any office of government, unless he professed the Christian faith, the great mass of the people, probably from motives of interest, were baptized. But a change of masters produced a change in their religious practices. No sooner was permission given by the British government, than they almost with one consent, threw off their profession of Christianity, and resumed their former superstitions. They have not, however, given their sanction to some of the more appalling practices of heathenism, such as the horrid custom of burning widows, and of polygamy. Their religion is that of the Brahmins, though they are not so devotedly attached to their peculiar rites, as are some of the devotees of that system; and they have feebler prejudices against Christianity. A few miles from Jaffnapatam is a famous Hindoo temple, at whose shrine they pay their devotions.

They speak the Tamul, or Malabar language, a language that is spoken by 8 or 9 millions of people on the adjacent continent. A considerable part of the sacred writings, together with other books of a religious nature were translated and published in the Tamul language by the Dutch; but soon after their departure, the district was enveloped in ignorance and superstiti-

tion, and remained in that condition, with little exception, till 1816.

The A. B. C. F. M. in 1815 sent out 4 Missionaries, viz. Rev. Messrs. *Richards*, *Meigs*, *Poor* and *Warren*, who with the wives of the 3 former, arrived at Colombo, March 22, 1816. After mature deliberation, they deemed it expedient to establish themselves in the district of Jaffna. This they considered a place of greater promise, both on account of the less inveterate prejudices of the people, and the vast field it would ultimately open to Missionary efforts, from the circumstance that millions across the channel speak the Tamul language. Application was immediately made to government for permission, and liberty was soon granted them to occupy the ancient church buildings and glebe lands in several of the parishes. The Missionaries, having determined upon Tillipally and Batticotta, as suitable places to commence their operations, repaired immediately to Jaffna, and proceeded to make the necessary repairs.

In June, 1819, Rev. Messrs. *Winslow*, *Spaulding*, and *Woodward*, together with Dr. *John Scudder*, with their wives, sailed from Boston to strengthen this mission. The three former arrived at Colombo in Dec. and the latter soon after. Second to their principal employment, viz. the acquisition of the Malabar language, was the establishment of free schools. Such natives, therefore, as wished to be employed as teachers, were sent out into different parishes to collect scholars, whose immediate instruction was intrusted to them, under the superintendence of the Missionaries. Boarding schools, also, were established at each of the stations, in which children were supported by the bounty of benevolent individuals or societies in this country. These schools are under the immediate care and instruction of the Missionaries, or their wives. At the first opening of these schools, $12 was considered a sum adequate to defray the expenses of one scholar a year. But after a thorough trial, this sum was found insufficient to cover the contingent expenses, and consequently, in 1821, the sum was raised from 12 to 20 dollars.

The number of pupils in the boarding schools, in 1823, was 118: the whole number of free schools at the same time, was 32, and the number of children attending them was rising of 1,500. Owing to the superstitious views of the people, at the commencement of the mission, *boys* only were suffered to receive the benefit of instruction.; but their prejudices have been so far removed, that day schools have been recently opened for the benefit of *females*.

A plan is now contemplated, and will probably be shortly

executed, of establishing a native *College*. Such an institution, it is thought, will tend to a more general diffusion of Christian knowledge, and by connecting the study of the sciences with Christianity, will raise the standard of education, and strike a deadly blow at the root of idolatry. Here, also, native preachers, translators, teachers and assistants, can be well qualified for each of these departments, who will ultimately render important service to the Mission. An *Academy*, also, is about to be established at Batticotta, as a school preparatory for admission into the College.

Soon after the arrival of the first Missionaries at Colombo, they were organized into a *church*. After their removal to Jaffna, though stationed at different places, it was thought best to act in concert, and have but one church, with which all the mission-family might be united. Since the establishment of the mission, 24 natives have been received into Christian fellowship; and with the exception of 2 or 3, have uniformly adorned their Christian profession, and exemplified the beneficial effects of missionary efforts. Three individuals have been licensed to preach the Gospel to their deluded brethren. These, together with some of the more forward scholars in the boarding-schools, make frequent itinerations into different parts of the district, and, by reading the Scriptures, and conversations with the natives, afford essential aid to the mission. Some of the scholars, not belonging to the church, are hopefully pious, and many more seriously disposed, so that the Missionaries at this place, by means of their schools, the distribution of Tracts, conversations and preaching, are continually exerting a powerful and happy influence on a large population.

In addition to the stations occupied by the American Missionaries, the Wesleyan and Church Missionary Societies have each stations in Jaffna, and their Missionaries have labored with considerable success.

Mission; see *Batticotta, Caradive, Jaffnapatam, Makeapperty, Mallagum, Manepy, Matherkel, Nellore, Oodooville, Panditeripo, Point Pedro, Surlepurum, Tillipally, Vardealadipoo.*

JAFFNAPATAM, or *Jaffna*, large and very populous town, capital of the district of Jaffna, situated several miles from the sea, on a navigable river. It is the second town in the island, and the residence of the superintendent of the district. The inhabitants are principally of Mahomedan extraction. E. lon. 80° 18′. N. lat. 9° 42′.

Mission; W. M. S. 1814.—*Robert Carver, Joseph Bott,* Ms. *John Hunter,* As. M.—The Missionaries here preach in the Tamul language, to a

large and attentive congregation. They also itinerate in the neighboring parishes, and preach with much acceptance, to numerous crowds of people, In addition to these labors, they have the care of 10 schools, beside one for females. Pupils, 510—Catechists and schoolmasters, 11—members in Society, 25. In Dec. 1821, a Branch Bible Society was formed in this place, the funds of which have since much increased.

JALOOFS, people of W. Africa, inhabiting the country between the lower part of the Gambia and the Senegal. They are jet black, are divided into several classes or casts, are very expert in war, and are, therefore, dreaded by other nations. Many of them profess the Mahomedan religion; but their extreme ignorance, and ridiculously absurd prejudices are beyond conception. The Society of Friends has made some advances toward diffusing the light of the Gospel among this people. *Hannah Kilham*, one of their number, has made considerable progress in learning their language, and in reducing it to order, with the design of translating the Bible and other religious books into it.

JALOOF TOWN, considerable town, near Bathurst, on the Gambia, W. Africa, inhabited by Jaloofs.

Mission; W. M. S. 1821.—Messrs. *Morgan* and *Lane* jointly preached to small congregations at this place and at Soldiers' Town, till about the close of 1822, when Mr. Lane removed to Sierra Leone for the recovery of his health, and died in April, 1823. In addition to preaching and devoting much time to acquire the language, they kept a day school for children. Mr. Morgan continues his labors here under many discouragements; but not without some fruit to awaken his gratitude and encourage him to persevere.

JAMAICA, island, W. Indies, belonging to the British, about 37 miles S. Cuba, and 50 W. Hayti, 160 miles long, and 50 broad. The island is divided by a chain of lofty mountains, running nearly from E. to W. through its whole length, the highest summits rise 7,500 feet above the level of the sea. Many rivers flow from the sides of the mountains in gentle streams, fertilizing the vallies through which they glide. Some parts of the island are very productive, while others are wholly unfit for cultivation. Of about 5,000,000 of acres, which the island contains, only 1,000,000 are under improvement. There are 3 counties, and 20 parishes, containing a population of more than 400,000; a large proportion of which are slaves, who, in their uninstructed state, are grossly vicious, ignorant, and superstitious. In 7 parishes in the N. part of the island are nearly 250,000

souls destitute of Christian instruction. The island is situated between 75° and 78° W. lon. and 18° and 19° N. lat.

Missions have been established by several different Societies for the benefit of the slave population.

In 1754, the U. B. sent 3 Missionaries to this island who were supported by slave proprietors. In little more than a year they had collected a congregation of 800, 26 of whom were baptized. In 1767—8, more than 250 negroes were baptized; but the mission has since languished, and the success has been small compared with other stations. In 1823, the brethren occupied 4 stations, with the same number of Missionaries.

In 1789, Dr. *Coke* visited this island, and was soon instrumental in establishing a Wesleyan mission here. Missionaries were, at first, cordially received by the inhabitants; they, however, soon met with opposition, not only from the lower classes of the people, but also from the colonial government. In 1812, one of the Missionaries was actually imprisoned a month, for preaching on the sabbath. Notwithstanding their numerous embarrassments they have persevered in their benevolent efforts, and have now several flourishing stations. In the latter part of 1823, the Society employed 12 Missionaries on the island, and had 8,495 members in society.

The B. M. S. commenced here, in 1814; they now employ 5 Missionaries, have 3 prosperous stations, and 3,100 communicants.

The Society for the conversion of the W. India slaves, employs a Missionary here, who has a congregation of 1,100, and 400 communicants. Other Missionaries have been appointed.

Here are also 2 Bible Societies, auxiliary to the B. F. B. S. one of which has been formed by people of color, and has existed several years.

Stations; see *Bath, Bellemont, Bogue, Blue Hole, Carmel, Falmouth, Flamstead, Grateful Hill, Irwin, Kingston Manchioneal, Mesopotamia, Montego Bay, Morant Bay, New Eden, Port Antonio, Port Royal, St. Ann's Bay, Spanish Town, Stony Hill, Unity.*

JAMES TOWN, town, in S. E. part of the island, Pulo Penang, containing a considerable Chinese population.

Mission; L. M. S.—Rev. *Walter H. Medhurst*, formerly Missionary at Malacca, removed here in 1819 or 20, and engaged in the education and religious instruction of Chinese and Malays. In the latter part of 1821, he removed to Java; and this station is now visited by the Missionaries from Georgetown, who carry forward the work, which Mr. Medhurst had begun.

JAVA, large island in the E. Indian sea, separated from the island of Sumatra by the straits of Sundy. It is 600

miles long, and about 45 wide, situated between 105° and 115° E. lon. and 6° and 9° S. lat. This island possesses much richness and fertility of soil, and produces, in great abundance and perfection, most of the articles raised in the E. India islands. The inhabitants are principally Javanese, though there are some Malays and Chinese. They are naturally, a proud, haughty people; but indolent and pusillanimous. They live in low huts, and sit or lie upon the ground, and take their food with their fingers. Some of the arts of civilized life have, however, been introduced among them, and their condition is improving, though most of them are exceedingly ignorant and superstitious. Population about five millions.

Their prevailing *religion* is Mahomedanism, though they are careless of its rites, and little observant of the laws of their prophets. Their language is a dialect of the Malay. The first settlements on this island were made by the Dutch. It was captured by the English, in 1811, but was soon restored to the first proprietors. Considerable effort has been made by the London, Baptist, and Netherland Missionary Societies to enlighten this idolatrous people, and some happy effects have resulted.

Mission; See *Batavia, Salatiga, Samarang, Sourabaya.*

JERUSALEM, city of Asia, capital of the ancient Judea, and modern Palestine, situated about 25 miles westward of the Jordan, and 40, E. Mediterranean sea. E. lon. 35° 20′. N. lat. 31° 48′. It is supposed to have been founded by Melchizedek, and named Salem; but when the Israelites entered the land of Canaan, it was called Jebus, from the Jebusites, whose capital it was. It was the capital of David's kingdom under its present name. Here Solomon, his successor, built his magnificent temple, which was dedicated 1004 years before Christ. About 418 years after this, the city and walls were demolished by Nebuchadnezzar. It has been, several times, destroyed by the enemies of God, and rebuilt by his chosen people. It was formerly very magnificent and populous. In the reign of Tiberius it was rendered memorable by being the scene of many of Christ's miracles, and, especially, of his death and resurrection. The city was taken and destroyed by Titus, A. D. 70. At the siege, according to Josephus, 97,000 were taken prisoners, 11,000 perished with hunger, and the whole number of slain and prisoners during the war, was 1,460,000. It was soon rebuilt, has since been often plundered and partially destroyed, and for several centuries, has been annexed to the Turkish empire. It has long been an object of pious veneration, and the resort of numerous pilgrims of various denominations and

countries, who pay an immense revenue to the Turks.

Jerusalem is enclosed with a lofty wall fortified with towers and a gothic castle. Messrs. Fisk and King suppose the height of the wall, in different places, to be 40, 50, or 60 feet. The city is built on several hills; viz. Zion, at the S. W. part; Calvary, at the N. W.; Moriah, at the S. E. and Bezetha, at the N. E. It is nearly square, and little short of 3 miles in circuit.

The *population* is estimated by the same Missionaries; Mussulmans, 10,000; Jews, 6,000; Greeks, 2,000; Catholics, 1,500; Armenians, 500. Total 20,000. Some think the Jews more numerous than the Mussulmans. They occupy, however, a much smaller part of the city than the Turks and Arabs.

The Jews have five synagogues in the quarter where they live. The church of the holy sepulchre, supposed to include all the places connected with the crucifixion and entombment of our Savior, is on Calvary. There are also 11 Mosques, and 20 Monasteries, belonging to the different denominations of Christians.

The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and those toward the street have usually strong iron grates for defence, and also fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city. It carries on no commerce, and is frequented by strangers, only at the Passover.

Jerusalem was once the "perfection of beauty," and the "glory of all lands." The recollection of the name is dear to every Christian, and fills the mind with a thousand tender and affecting associations. With this we associate the most interesting scenes and events of 4,000 years. This was selected by JEHOVAH for his dwelling place, and here his glory was rendered visible. This was the city of David. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, looked far down the vale of time, foresaw the most important events relating to the advent, life, death and resurrection of our Savior, and published them to the world lying in wickedness. Here our Lord accomplished the ends of his *Divine Mission;* and commissioned his apostles to publish his Gospel to all nations, beginning at *Jerusalem.* Here, too, the wrath of God has been poured out upon his chosen people, and has laid waste his heritage. "*How doth the city sit solitary that was full of people, she that was great among the*

nations, and princess among the provinces, how is she become tributary!" "*The adversary hath spread out his hand over all her pleasant things, and the heathen have entered into her sanctuary.*"

Dr. Watts most strikingly and pathetically contrasts the present with the ancient state of Jerusalem, in the following lines;

"Where once thy churches prayed and sang,
Thy foes profanely roar;
Over thy gates their ensigns hang,
Sad tokens of their power.

How are the seats of worship broke?
They tear the buildings down;
And he that deals the heaviest stroke,
Procures the chief renown."
Ps. LXXIV.

How changed the scene! Here, now, every movement of the Christian Missionary is watched by the armed Turks, and his life is continually in danger. It is one of the most interesting fields of Missionary enterprise, and at the same time one of the most perilous.

Mission;—At present, it is extremely hazardous to make this the head-quarters of a Mission; yet it affords important facilities for the distribution of the Scriptures and Tracts to the crowds of pilgrims, who visit the city at the Passover. Missionaries have availed themselves of this favorable opportunity.

In 1818, Rev. *Christopher Burckhardt* visited Jerusalem as agent of the Malta Bible Society, and distributed the Scriptures in 12 languages during the festival instituted in honor of the day of Pentecost.

In 1819, Rev. *James Conner*, Church Missionary, made a visit to this city for a similar purpose.

Rev. *Levi Parsons*, Missionary of the Amer. Board, entered Jerusalem, Feb. 17, 1821, and continued here more than 2 months. Near the close of Mr. Parsons' labors here, he stated, "Have now visited 13 Greek monasteries, 1 Catholic, 1 Armenian, 1 Syrian and 1 Coptic, within the walls of Jerusalem. Distributed, in all, including the church of St. Constantine, 1,000 Tracts. These Tracts are to be widely distributed; and perhaps read by persons several thousands of miles from the Holy City. The very fact, that they were brought from Jerusalem, will attach to them a degree of sanctity; and give them higher claims upon the attention of a multitude of Christians."

Rev. Messrs. *Pliny Fisk* and *Jonas King*, Missionaries of the same Board, spent about 2 months in this city, in 1823, mostly in May and June. During their residence they sold 84 copies of the Scriptures, gave away 52, and 770 Tracts. Among the Greeks and Armenians they found a very gratifying eager-

ness to possess the Scriptures. In the latter part of the same year, Mr. *Fisk*, accompanied by Rev. *Wm. Jowett*, Church Missionary, again visited this city, and in the early part of 1824, was joined by Rev. *Isaac Bird*, while his associate, Rev. *Wm Goodell*, remained at Beyrout. The prospects of usefulness and of the establishment of a permanent mission here, are becoming more encouraging.

Mr. *J. Wolff*, a converted Jew and Missionary of the L. J. S. has visited Jerusalem several times since the early part of 1822, and labored indefatigably among his brethren according to the flesh, and has found much to encourage a hope of ultimate success. In the early part of 1824, Rev. *W. B. Lewis* was appointed to accompany Mr. *Wolff* to this place, without delay, with a view of establishing a permanent mission.

Mr. *Cook*, Wesleyan Missionary, was appointed, in 1823, to visit Jerusalem in the early part of 1824, with the view to establish a permanent mission under the patronage of that Society.

Though a permanent mission to Jerusalem is attended with numerous discouragements; yet there is much to inspire a firm hope, that the time is approaching, when the standard of the cross shall wave triumphantly on the walls of the Holy City.

JERUSALEM; see *Africaner's Kraal.*

JESSORE, district of considerable extent, Bengal, Hind. about 70 miles E. N. E. Calcutta. Population 1,000,000, in the proportion of 9 Mahomedans to 7 Hindoos.

The labors of the *Baptist Missionaries*, in this district, have been crowned with signal success. A Church was organized, in 1807, composed entirely of native converts. Considerable accessions, almost yearly, have since been made to it. There are branches of this Church now in the following places, viz. *Badpookur*, *Christianpore*, *Gourcnatpore*, *Sahebgunj*, and *Vusipore*. Previous to the formation of the Church, this district had been visited by Missionaries from other stations, who, assisted by native Christians, had widely diffused the knowledge of Christianity. In 1813, Rev. *William Thomas*, a zealous and judicious convert, country born, under the direction of the B. M. S. went to this district, who has since been assiduously employed together with 4 or 5 native assistants, in publishing the Gospel from village to village. It is stated, that in the course of two months, they visited not less than 150 villages. Some Hindoos have been baptized, and all the inhabitants of the village of Anundanugur, with the exception of 4 or 5 families, have expressed a wish to renounce idolatry, and embrace Christianity, and a general spirit of inquiry has been excited. In

a number of villages schools have been established.

Mission; see *Chougacha, Sahebgunj.*

Jews, in the most extensive sense of the word, is a term comprehending all the descendants of Abraham; but, in its more restricted sense, it includes those who belonged to the tribe of Judah, and who inhabited Judea. This name was given them soon after the Babylonish captivity, when the tribe of Judah became the most considerable of what was left of Israel. In preceding times, they were called Israelites, or more commonly Hebrews. According to ancient prediction, the Jews became subject to the Romans at the destruction of Jerusalem, A. D. 70; were persecuted and dispersed among the nations, and have ever since ceased to be a distinct nation. They still remain a monument of the truth of Christianity, a distinct people, unincorporated among the inhabitants of the countries in which they reside. They profess to pay a regard to the worship and ceremonies enjoined by the law of Moses, to which they have added many rites, that are merely of traditional authority, and entertain the unfounded expectation of a Messiah to deliver them from their present state of subjugation and oppression.

The following is supposed to be as accurate an estimation of their present population as circumstances will admit; viz. under the dominion of the Grand Seignior, 2,500,000; States of Barbary, 350,000; In Poland, before the partition of 1772, 1,000,000; in Russia, comprehending Moldavia and Wallachia, 300,000; in the different States of Germany, 600,000; in Holland and Belgium, 100,000; in Sweden and Denmark, 5,000; in France, 50,000; in Great Britain and her dependencies, 80,000; in the Italian States, 200,000; in the United States of America, 3,000; in Persia, China, Hindostan, &c. 2,500,000;—Total, 7,688,000. The aggregate of the Jewish population is usually estimated at 8,000,000.

Mission.—Within a few years, the friends of Missions have awaked from the slumber of nearly 2,000 years, and have begun to discover and feel their obligations, and to vie with each other to discharge the duties which they owe to the descendants of those, through whom they have inherited the blessings of the Gospel. The importance of the speedy conversion of the Jews begins to be acknowledged, in consequence of the belief, that the Gospel is to be universally propagated; and the Millennial glory introduced eminently through the instrumentality of Jewish Missionaries. This principle is conciliating the confidence and prompting the exertions of millions of Christians in

the protestant world. Never before was such a general movement observable among the nations toward this most interesting and deeply injured people, since the blood of Messiah was shed by their fathers, and judicially visited, according to their own imprecation, upon them and their children. Christians, now, instead of expatiating uncharitably upon the proverbial hardness of a Jewish heart, are opening their eyes to the obduracy of their own, that they could see and aggravate, but could not pity their desolate and fugitive condition.

The *London Jews' Society* was formed, in 1809, and its Missionaries and Agents have widely distributed the Testament and Tracts in several languages, and taken other efficient measures to remove the vail from their eyes, in France, Italy, Switzerland, Holland, Germany, Prussia, and Poland on the continent of Europe, and in other parts of the world. In the early part of 1824, there were 17 missionary agents under the direction of this Society, or in connexion with it.

The *Edinburgh Society for promoting Christianity among the Jews* was formed in 1819. This Society has cordially and vigorously engaged in the service indicated by its name, and promises a durable and exemplary influence in the cause. A very efficient ally of this Society has been formed in Glasgow. There are many other smaller, but similar and not inconsiderable associations, in Ireland and on the continent, and one or more in Asia.

Similar societies have been formed in the United States, of which the *American Society for Meliorating the condition of the Jews* is the most important, though not the oldest.

Though the sum of good accomplished by these Societies cannot be arithmetically calculated; yet, when we witness the general sympathy of Christians, and the almost universal stir among the Jews on the subject of Christianity, and the conversion of many, these efforts may be viewed as the commencement of a train of causes ultimately identified with the spiritual regeneration of Israel, and subsequently with the sublimer consummation of a regenerated world.

JEW TOWN, settlement of Jews in or near Cochin, Hind. *Mission*; see *Cochin, Jews' Society.*

JIONPORE, very populous Mahomedan city, Hind. about 40 miles from Chunar. The Missionaries at Chunar attend the annual fairs at this place to distribute Tracts, and preach to the natives.

JOHANNA, or *Joanna*, largest of the Comoro islands, in the northern part of the Mozambique channel, off the east coast of Africa. It is about 30 miles long, and 15 wide. E. lon. about 44°. S. lat. about 12°. Population esti-

mated at about 30,000. The inhabitants are of Arabic origin, and speak a dialect of the Arabian language. They are a lively, intelligent people, and not entire strangers to literature and science, though zealous Mahomedans. In 1821, the L. M. S. sent Mr. *William Elliot* as a teacher to this island. The apparent cordiality, which marked his first arrival, excited hopes of success, which were never realized. After an unsuccessful struggle of more than a year, to obtain an unmolested residence, Mr. Elliot was obliged to relinquish his object, and quit the island.

JORDON HILL, Mission-station, L. M. S. 1822, Trinidad. *James Mercer*, M.

JULIANESHAAB; see *Greenland.*

K.

KABLEISHUR, town, Hind. about 24 miles from Cutwa. The Baptist Missionaries at Cutwa have witnessed pleasing fruits of their occasional labors here.

KAFFRARIA; see *Caffraria.*

KAIRA, town, in Guzerat, Hind.—The S. prom. C. K. has a depot of books and a Lending Library at this place, which afford facilities for Missionary labor. An English Chaplain is stationed here.

KAIRUA; see *Kirooah.*

KALEE GHAUT, village in Bengal, Hind. situated 3 miles from the southern boundary of Calcutta, surrounded by a numerous heathen population. It is the seat of the Kalee Ma, the Diana of the Hindoos in the district. The Missionaries from the L. M. S. at Calcutta, have occasionally labored here, preaching in the highways to small congregations, and distributing Tracts.

KALENCHERRY; see *Tranquebar.*

KALIANCARDU; see *Nellore.*

KALMUCS; see *Calmucs.*

KANANDAGUDI, village in the province of Tanjore, Hind. 18 miles from Tanjore. The Missionaries from the S. prom. C. K. at Tanjore, have successfully labored in this village. In 1802, through the instrumentality of Messrs. *Kolhoff* and *Holzberg*, 40 families renounced idolatry, and, after having been carefully instructed, were admitted to the Christian congregation by baptism. A place of worship was erected, and a free school established, which, in 1813, consisted of 75 children.

KANASABARAM; see *Tinnevelly*.

KANDY, or *Candy*, province of considerable extent, in the central part of the island of Ceylon. It was formerly an independent sovereignty, and governed by an absolute monarch. In 1816, it was reduced by the English troops, and added to the British dominions in the island. The inhabitants are principally Ceylonese, and speak the Cingalese language. They are zealous devotees of Budhism.

KANDY, capital of the province of the same name, situated on a considerable plain, surrounded by high hills and mountains. It stands near the river Mahavilla-Gonga. Owing to the meanness of the houses, the town makes but an indifferent appearance, though the streets, 10 or 12 in number, are laid out with much taste. At this place, there is a garrison of English troops. It is about 80 miles E. N. E. Colombo. E. lon. 80° 47′. N. lat. 7° 23′.

Mission; C. M. S. 1818.—*Thomas Browning*, M. *W. Perara*, Na. As.—Na. schoolmasters, 4.—At the first establishment of the mission, it was necessary to proceed with caution, on account of the almost invincible prejudices of the people against Christianity; but by prudence and candor, the Missionaries have succeeded in conciliating, in some degree, the minds of the people, so that many will now listen, with much attention, to the sound of the Gospel. One or two priests of Budhu, of considerable erudition, have laid aside their robes of office, and become candid inquirers into the truths of the Christian system. Two services are performed statedly, on the Sabbath, to the garrison of soldiers, and one in Cingalese to the natives. Schools were early established here, under inauspicious circumstances; but the clouds, which seemed at first to hang over them, have passed away, and, in 1823, the schools consisted of 79 pupils. A printing press is established at Kandy, and lands have been granted by government, upon which to erect permanent buildings for the use of the Mission.

KANGAROO-POINT, small settlement on the island, Van Diemen's Land, situated on the E. bank of the Derwent, opposite Hobart Town. This settlement is included within

the circuit of the Wesleyan Missionaries at Hobart Town. A sabbath-school has been recently opened for the instruction of the children, who were growing up in heathenish ignorance, without schools of any kind.

KANGERTLUKSOAK; see *Labrador.*

KANJANOOR; see *Tranquebar.*

KANNIBOOTOOR, school-station of the C. M. S. connected with the Madras mission. Obstacles, which at first prevented the prosperity of the school, are now done away, a school house has been built by the people, and about 30 boys regularly attend.

KAPPAROO: see *Gambier.*

KARASALEM; see *Tranquebar.*

KARASS, large village, Asiatic Russia, situated near the source of the river Cuban, at the northern foot of Mount Caucasus, between the Black and Caspian seas, and a short distance from Georghievsk.

Mission; S. M. S. 1802.—*John Jack, Alexander Paterson, James Galloway*, Ms.—This Mission was established with a view to introduce the Gospel among the Tartars. Though the Missionaries, for some time, had many difficulties and discouragements to encounter; yet they experienced evident tokens of the Divine favor and protection, and great good has resulted from their persevering efforts. Soon after they had established themselves at Karass, the Russian government, in consequence of an urgent solicitation, gave a grant of land of more than 14,000 acres, for the benefit of the Mission, with certain immunities, flattering to its future prospects. Native youths, slaves to the Circassians and Cuban Tartars, were early redeemed by the Missionaries, and placed in schools, where they received instruction in the Turkish and English languages, were taught the useful arts and the principles of Christianity. Among those, who early embraced the Gospel, was sultan *Katagerry*, who has rendered essential aid to the Mission, and advocated its cause in the Metropolis of England.

In 1805, a reinforcement of Missionaries with a printing press was sent to strengthen the Mission. The New Testament, which had been translated into the Turkish language by the assiduous labors of Mr. *Brunton*, one of the first Missionaries, together with some tracts, written by him against Mahomedanism, were immediately printed and circulated among the people. Some perceiving the great superiority of Christianity, renounced their former superstitions, to embrace it; while the confidence of others, in the truth of their system, was greatly shaken, among whom were some effendis, or Doctors. One priest is said to have exchanged his koran for the New Testament. The Missionaries, at first, were

held in utter contempt by the people; but they have generally become so indifferent to their favorite system, that the Moollahs have neglected to assemble them for prayers.

The Missionaries frequently itinerate in the villages and populous regions around, where they are listened to with great attention, while they read and explain portions of scripture and tracts; and a general spirit of inquiry is excited respecting the claims of Christianity. From this station the Word of God has circulated very widely through Asia, the influence of which is much dreaded by the devotees of Mahomedanism.

KAREICAL, *Kariekaul*, or *Karekal*, large village, Tranquebar, Hind. where the Church Missionaries established a Tamul free school, in 1813; the number of scholars in which increased to 216, in 1815. The number has since diminished; but the effects have been very salutary.

KARIOU; see *Karuko*.

KARLAH, market-town, Hind. between Allabag and Nagotnea. The American Missionaries at Bombay have distributed books and otherwise labored for the good of the people here, and of those who resort to the market from a distance.

KARUKO, or *Karako*, one of the Molucca islands, in the Eastern ocean, 3 miles from Amboyna. Mr. *Kam* of Amboyna occasionally labors in the villages of this island with gratifying success. In *Aburow*, *Hulaliuw*, *Kariou*, and 2 other villages, idolatry has been renounced.—See *Aburow*.

KAT RIVIER, or *Cat River*; Mission-station, L. M. S. about 200 miles N. E. Bethelsdorp, S. Africa.

Mr. *Joseph Williams* and wife, with a native convert, repaired to this station, in July, 1816. After making necessary preparations for their accommodation, they commenced their labors among the Caffres. A small congregation of about 100, was soon collected, who listened attentively to religious instruction. A school for native children was opened, and about 150 pupils attended. Mr. Williams labored with great assiduity and some success, till August, 1818, when he was removed from his labors by death, and the station was abandoned. The chief of the Kraal at Kat Rivier, who became a hopeful convert under Mr. Williams' ministry, on his death-bed, in May, 1821, requested his people, after his decease, to remove to some teacher, where they might receive the benefit of religious instruction. Accordingly they removed to the station at *Chumie*.

KATTOOPELLELLA, town, Ceylon, near Colombo. The Baptist Missionary, Mr. *Chater*, has practised attending one service on the sabbath to a considerable congrega-

tion alternately at this place and *Mattackooly* about 5 miles below, on the Kalany river.

KATTUCHERRY; see *Tranquebar.*

KAUNAUMEEK, formerly an Indian settlement between Stockbridge, Mass. and Albany, N. Y.

Here Rev. *David Brainerd* commenced his Missionary labors among the Indians, April 1, 1743, under the patronage of the Society in Scotland for propagating Christian Knowledge. This devoted servant labored a year at this place; when he persuaded the Indians to remove to Stockbridge, and attend on the ministry of Rev. Mr. *Sergeant.* Mr. Brainerd was ordained as a Missionary, at Newark, N. J. June 12, 1744; and, on the 22d of the same month, entered on his labors at *Sakhauwotung*, within the Forks of the Delaware. He visited, for the first time, the Indians on the Susquehannah, and commenced his labors at a place called *Opeholhaupung*, Oct. 5, 1744; whence he removed, June 19, 1745, to *Crossweeks* —which see.

KAUP, populous town on the sea-coast, Hind. about 20 miles S. Bombay. The American missionaries at Bombay established a promising school here, in 1818, under a Jewish schoolmaster. The progress of the pupils has been gratifying.

KEMA, a place near Amboyna, where Mr. *Kam* occasionally visits and instructs the people.—See *Amboyna.*

KEMBIA, village, Ceylon, between Galle and Baddagamma, about 8 miles from the latter.

The Church Missionaries at Baddagamma established a Cingalese school here, in 1821, which has progressed under many discouragements.

KENDALL, an estate of about 400 slaves, on the island of Barbadoes, W. Indies.

The Wesleyan Missionaries occasionally preach to a small congregation here, and have about 130 children under catechetical instruction.

KENT, town of Africans, in the parish of St. Edward, at cape Shilling, about 40 miles S. Freetown, Sierra Leone, W. Africa. Population, in 1823, 418, of whom 318 were liberated slaves.

Mission; C. M. S. 1819.—*Robert Berkley* and wife, teachers, with native assistants. This is an important station, as it is remote from Freetown, and in the vicinity of several villages. A large, commodious building for public worship has been erected, where the people assemble weekly to hear the glad tidings of salvation. In 1823, the church consisted of 17 members. Schools have been established both for adults and children. Pupils in the boys' school, in 1823, 96, in girls', 100, and 62 in the adults'. The people have formed a Missionary Association, and contributed liberally to aid the cause of Missions. This

Mission has lately sustained a severe loss by a destructive fire.

KHAMIESBERG, mission-station of the L. M. S. on the Khamies mountain, Little Namaqualand, S. Africa, S. Orange river, and near Cape Colony. As early as 1809, Mr. *John Sydenfaden* made an attempt to establish a mission among the Namaqua Hottentots, and soon succeeded in gaining 4 or 500 followers, among whom many seemed to serve the Lord in spirit and in truth. Owing to numerous embarrassments his stay was short, and other attempts have not been crowned with signal success.

KIDDEEKIDDEE; see *Gloucester*, New Zealand.

KIDDERPORE, village near Calcutta, where the C. M. S. established a school, in 1816. There are 4 prosperous schools at this station. The Testament has been introduced into them, and is read by many of the scholars, in English, with some facility. Mr. Jetter, stationed at Calcutta, visits this place regularly, and preaches to the people in Bengalee.

KINGSTON, capital of the island of St. Vincent, W. Indies, situated on a Bay of the same name. W. lon. 61°. N. lat. 13° 6′. Population, about 10,000.

This station is occupied by the *Wesleyan Missionaries*. They have a chapel, in which they preach to numerous and attentive congregations.

KINGSTON, large and populous town in the province of the same name, Up. Canada, situated on the N. side of the river St. Lawrence, at the N. E. extremity of Lake Ontario. Here are 6 houses for public worship. W. lon. 76° 41′. N. lat. 44° 8′.

Mission; S. prop. G. F. P. 1804.—*George Okill Stuart*, M.—Mr. Stuart has an increasing congregation, who listen attentively to Divine instruction. In addition to his labors here, he has frequently visited the Mohawk Indians, and, till recently, has superintended a school among them.

The *Wesleyan Missionary Society* has also a Missionary employed here, by whose labors much good has been effected. Members in society, 85.

KINGSTON, capital of the island, Jamaica, W. Indies. It is a town of considerable mercantile importance, in the southern part of the island; situated on a bay in which the largest ships may anchor in safety. W. lon. 76° 33′. N. lat. 18°. Population, about 3,000.

Mission; W. M. S. 1790.—*J. Shipman*, *J. Jenkins*, Ms.—The mission at this station was commenced under favorable auspices; but its prospects were soon clouded, and the Missionaries met with violent opposition in attempting to instruct the slaves. It has, however, become a flourishing station. In 1823, the

Methodists had 2 chapels here, a society of 4,000 members, and more than 1,000 communicants. The congregations are generally large and attentive. The moral condition of the community is improving, the heathenish practice of burying the dead with tom-tom beating, dancing, and sacrificing to deceased relatives is becoming less frequent, and the sabbath is more generally revered. Schools have been established under the care of the Missionaries and their wives.

B. M. S. *James Coultart, Joshua Tinson, T. Knill*, Ms. —About 1815, at the earnest request of many negroes in and about this place, Mr. *Compere* removed here; and within a few years was followed by Mr. *Coultart*.

The progress of the mission was at first retarded by the sickness, death and removal of the Missionaries; but has recently become prosperous. Within 5 years, preceding 1822, about 1,000 persons were added to the church. In 1823, Mr. *Coultart* had a very large congregation, and a church of 2,700 communicants, many of whom resided in the country. Mr. *Tinson* had the charge of a congregation of colored persons, and more than 400 communicants. Mr. *Knill* has a large school on the British system.

A Bible Society of people of color has been an efficient auxiliary to the mission for several years.

KIROOAH, village on the W. side of the island Owhyhee, situated on a bay of the same name, containing 2 or 3,000 inhabitants. The place is fortified with a battery of 20 or 30 guns, and about 200 soldiers. It is built upon lava and sand, the surrounding country appears to have been formed by volcanic eruptions, rising gradually from the shore, until it swells into a mountain, at the distance of 6 or 8 miles to the east. There are no streams of water in the immediate vicinity. Kirooah was the seat of government during the reign of the last king.

Mission, A. B. C. F. M.—*Asa Thurston, James Ely*, Ms.—*Thomas Hoopoo*, N. As.—On the 12th of April, 1820, Mr. *Thurston* and Dr. *Holman* with their wives and 2 native youths, T. Hoopoo and William Tennoe, commenced residence at Kirooah, with the design of making it a permanent station; a school was soon opened, in which the king and two of his wives became pupils; Mr. Thurston commenced preaching on the sabbath by means of an interpreter, and the prospect for usefulness seemed encouraging. Dr. Holman, however, soon left the island; W. Tennoe apostatized, the king and royal family removed to Woahoo; and at the close of the year, Mr. Thurston and Thomas Hoopoo went to Hannaroorah, and the Mission was suspended.

About 1822, T. Hoopoo com-

menced a school here, which soon contained 60 scholars, under the patronage of Gov. Adams, an influential native chief, who resides here, and has built a church; the fifth that has been erected on the island. The Governor encourages the exertions of the Missionaries, has issued orders for the observance of the sabbath and the suppression of flagrant vices. Mr. *Thurston* left Woahoo, Oct. 1823, to resume his labors with Mr. *Ely* for an associate.

KISSEY, town of liberated Africans, in the parish of St. Patrick, Sierra Leone colony, W. Africa, about 3 miles E. Freetown, on the Sierra river. Inhabitants in the town and vicinity, 1,500.

Mission; C. M. S. 1816—*Gustavus R. Nylander*, minister, with Native Assistants. —In 1816, Rev. Mr. *Wenzel* commenced his mission here, supported in part by government, and after his death, in 1818, was succeeded by Mr. Nylander, who has labored incessantly for the benefit of this degraded people. This place is rapidly increasing in population and the people are advancing in the arts of civilized life and agricultural improvements. The congregations are orderly and devout: about 700 regularly attend church on the sabbath, and 400 attend morning and evening prayers on week days. In 1823, 96 boys and 83 girls attended the day schools, and about 50 Mechanics the evening schools. The church consisted of 35 communicants, a gradual increase of seriousness was manifest among the people.

KLAAR WATER; see *Griqua Town.*

KLEINE, settlement of Hottentots, in Little Namaqualand, S. Africa, where the Wesleyan Missionaries have labored with success.

KLIP FOUNTAIN: now *Bethany.*

KLYNHOOP, large estate in Surinam, S. America. The regular visits of the United Brethren's Missionaries at Paramaribo have been instrumental of much good among the slaves on this estate, to whom they are permitted to preach the gospel.

KOENINGSBERG, or *Koningsberg*, city and capital of E. Prussia, 4 miles from the mouth of the Pregel. E. lon. 20° 30'. N. lat. 54°. 40'. Population, 55,000, of whom 8,000 are Jews. A University was founded here, in 1544, which has 18 professors, and about 300 students.

A wide field of useful exertion has been opened among the Jews, upon which much successful missionary labor has been bestowed. The Jews are singularly prepared for Christianity.

KOMILPORE; see *Burdwan.*

KONDAIA, settlement in the Susoo country, West Africa, about 40 miles up the Rio Pongas from Freeport.

Mission; E. M. S.—In 1798, Messrs. *Henry Brunton* and

Peter Greig commenced a mission here, and labored under many discouragements and interruptions, till 1800, when a company of Foulahs murdered Mr. Greig, and the mission was relinquished, though favorable prospects of usefulness were beginning to open.

KONNAH; see *Griqua Town.*

KONSHUNAGORE; see *Burdwan.*

KONITTERU; see *Nellore.*

KOOROOKAPETTAH; see *Madras.*

KOOTTANALLOOR, school-station of the C. M. S. about 30 miles from Tranquebar, Hind. which the Missionaries occasionally visit, and collect a small congregation.

KORNEGALLE, Mission-station, in the Kandian Territory, Ceylon, about 25 miles W. Kandy.

Mission; W. M. S. 1821.—*Robert Newstead,* M.—

A mission-house, chapel and school-room, have been completed for the benefit of the Mission. A school has been opened with flattering prospects, and several have been established in the neighboring villages. Many of the scholars, with their parents, constantly attend public worship. The prospects of the mission are encouraging.

KOSSO TOWN; see *Wilberforce.*

KOWAREE; see *Henreepore.*

KROOMANS TOWN, part of Freetown, W. Africa, where the Kroomans reside, who are an intelligent and laborious ... much attached to their country, and its superstitions.—See *Free Town.*

KULLYANEE, town, Ceylon, about 7 miles from Colombo, where is a Budhist temple. At one of the great festivals, in 1815, Mr. Chater judged that 10,000 persons were present. The Missionaries at Colombo have embraced these favorable opportunities to preach the Gospel to the deluded worshippers of Budhu.

KURREECHANE, principal town of the Marootze tribe of Bootchuanas, S. Africa, upward of 1,000 miles N. E. Cape Town, in about 24° S. lat. and not far from the eastern coast. Population, in 1820, estimated at 16,000. This tribe have progressed in civilization and knowledge of the arts far beyond their neighbors.

In 1820, Rev. Messrs. *John Campbell* and *Robert Moffat* of the London Society visited this, and other places in the vicinity, to prepare the way for the establishment of a mission here, which was favored by the chief men of the nation; but little was done, except preparatory measures, before the town was destroyed by a company of Mantatees, about 40,000, who passed through the country on a plundering expedition, in June, 1823, and dispersed the Marootze tribe. This disastrous event deranged the Society's plans; but it is confidently believed it will eventually turn to the furtherance of the Gospel in these parts.

KYKOOLER, populous village, about a mile from Nellore, Ceylon. Mr. *Knight*, stationed at Nellore, preaches statedly, on sabbath evenings, to the natives. A large and prosperous school is also maintained here.

L.

LABRADOR, extensive country, N. America, situated in the N. E. part of New Britain; bounded W. by Hudson's Bay; N. by Hudson's Straits; E. by Davis' Straits, the Atlantic and the Straits of Belisle; and S. by the Gulf of St. Lawrence and L. Canada. Between 55° and 79° W. lon. and 50° and 63° N. lat.

The *face of the country* is rough and mountainous, the soil poor, and the natural productions, those of the coarsest plants, adapted to the subsistence of deer and goats. The whole of the E. coast exhibits a very barren appearance; the inland territory is more fertile, and trees are more numerous.

The *climate*, though severe, is salubrious. There is little appearance of summer, till about the middle of July, and in September, winter indicates its approach; this season is longer and more intensely cold than that of Greenland. Immense quantities of ice render the sea-coast much colder than the interior. The thermometer, from December to April, is generally 70° below freezing point. Shoals of ice from the north frequently set in, in spring and summer.

The *Inhabitants* of this country are two distinct tribes of Indians, *Mountaineers* and *Esquimaux*, between whom there subsists an invincible aversion. The *Mountaineers* inhabit the interior of the country toward the north, and are a small, hardy race of people, well adapted to the rocky country, which they are continually traversing. The *Esquimaux*, who inhabit the coasts of Labrador and Hudson's Bay, probably originated from Greenland, their customs,

manners and language having a striking resemblance to those of the Greenlanders. In size they are inferior to Europeans. They are flat visaged, their hair is black and very coarse, and their hands and feet are remarkably small. Their dress is made entirely of skins. Their food consists chiefly of seals, deer, fish and birds. The men are extremely indolent, the women are mere drudges. Constant dread of the Mountaineers induces them to live near the shore. In summer the natives occupy tents made circular with poles and covered with skins, and in winter they live in caverns and snow-houses.

Before the arrival of Missionaries, the Esquimaux believed in the existence of an invisible Being, influencing both the good and the bad, which they called the Torngak. Sorcery and witchcraft were universally practised; stealing, perfidy and murder were common crimes, and no foreigner could be safe among them, a moment. Their *number* has not been accurately ascertained, it has been estimated at about 1,600. The *exports* are fish, whale-bone and furs, the latter of which are of superior quality.

Mission; U. B.—*Beck, Glitsch, Henn, Kmoch, Knaus, Koerner, Kohlmeister, Kunath, Lundberg, Meisner, Mentzel, Morhardt, Mueller, Schmidtman, Stock, Stuerman, Taylor,* Ms.—In 1752, an unsuccessful attempt was made to introduce Christianity into Labrador. A vessel arrived off the coast with several merchants and 4 Missionaries. The natives being afraid to go on board, the mate with 5 others landed, unarmed, and never returned. In consequence of this disastrous event, the brethren were obliged to assist in navigating the vessel to Europe, and the mission was abandoned.

In 1764, *Jens Haven*, who had been, some years, employed as a Missionary in Greenland, made an attempt to gain access to the Esquimaux. He found some natives with whom he could converse, on account of the similarity of their language to that of the Greenlanders. They were astonished to hear a European speak their language, and treated him with much hospitality. The next year, in company with two other brethren, he journeyed some distance into the interior, preaching the Gospel. About this time, Makok, an Esquimaux woman, was carried to London, and excited so much interest among people of rank in England, that a charter was issued to the brethren for forming a settlement on the coast of Labrador. In 1770, a place was selected for a settlement and called *Nain*, and in 1771 Jens Haven with 10 brethren, after a dangerous voyage, arrived at Nain with materials for building a house, and with provisions for one year.

The Missionaries were, at first, joyfully received; but the impudence and treachery of the natives rendered their situation so critical, that while they labored with one hand in preparing their buildings, they were obliged to hold a weapon of defence in the other. Their progress was also retarded by a delay of their annual supplies, the first year, by which they were reduced to a prospect of starvation. They however succeeded in forming their settlement, and by building boats and small vessels and performing other acts of kindness for the natives, contrived to secure their friendship.

In 1776, a settlement was commenced at *Okkak*, 150 miles N. of Nain, on land purchased of the Esquimaux. A third settlement was commenced in 1782, S. of Nain, called *Hopedale*. Many difficulties were encountered at each station, and a long time elapsed before many natives could be persuaded to abandon a roving life, and settle where they might hear the Gospel. Some, however, were gained by the persevering exertions of the Missionaries. In 1803, a considerable awakening commenced at Hopedale, and extended to the other settlements, which continued in a degree for many years, and the converted Indians gave pleasing proof of their sincerity, by their penitence, humility, conscientiousness, brotherly love, and concern for their heathen neighbors. When an account of the destruction of the brethren's settlements in this country was read, they manifested a tender sympathy, and contributed for their relief. This gift was not gained by solicitation, nor the power of example; they were themselves very poor and alms-giving was previously unknown to them. The Gospel continues to show its power among the Christian Esquimaux, and of rough, wild, proud heathens to make repenting sinners, and humble followers of Jesus. Nor is this effect visible in the advancement of moral and religious knowledge alone; but also in the common acts of life, and in the wisdom and foresight, which lead them to guard against those famines, to which their uncongenial climate peculiarly exposes them. During their absence to obtain their supplies in summer, they hold morning and evening worship regularly in their tents, and their Christian deportment has had a very happy influence upon their heathen neighbors. Churches have been formed at the different settlements, and schools for children and adults have been established, which have contributed to the temporal and spiritual improvement of the scholars.

The New Testament has been translated by the Missionaries, printed by the B. F. B. S. and received by the natives with gratitude and de-

light. They value the Scriptures as their choicest treasure, and know no greater pleasure than to assemble together in the evening, when they return from the sea, or their hunting grounds, to hear the word of God read by one of the party. A Hymn-book has also been printed and circulated in the Esquimaux language.

The support of the Mission at Labrador is attended with great expense, and can only be effected by a vessel of their own annually sent out. It is worthy of grateful notice that amidst the many dangers attending the navigation of this rocky coast, for about 50 years no interruption occurred in transmitting the annual supplies. In 1816, the vessel was, for the first time, prevented by the ice and the fury of storms, from touching at Hopedale, and was obliged to return to Europe, having 4 Missionaries on board.

Aug. 9, 1821, the jubilee of this mission was celebrated with much joy and gratitude. The Brethren's ship came to anchor at Nain on the same day of the same month, that the first ship arrived at Nain with 14 brethren and sisters on board, who began the settlement, half a century before.

In 1812, the baptized in all the settlements amounted to 300. In 1816, there were 28 Missionaries in Labrador and about 700 inhabitants in the Brethren's settlements. In 1822, there were 25 Missionaries, 611 inhabitants, 529 of whom were members of the congregation, and 169 were communicants. The whole number of natives under instruction, Sept. 1823, was 701, 563 of whom were baptized, 197 communicants, 41 candidates for baptism, and 97 new applicants.

To the present settlements it has been proposed to add a fourth, N. Okkak, at *Kanjertluksoak*. For this the British Government has granted the Missionaries undisturbed possession on the coast.

LAHINAH, or *Lahaina*, settlement on Mowee, one of the Sandwich islands.

Mission; A. B. C. F. M. 1823.—*Wm. Richards*, *Charles S. Stewart*, Ms.—*Betsey Stockton*, colored female, As.—These Missionaries with their families commenced their residence here, Aug. 31, 1823, in houses built by the queen dowager, for their use, in the native style, lined with the leaves of the sugar-cane and thatched with grass without floors or windows. Mr. Pitt, the prime minister, gave them a small plantation with men to cultivate it. Adjoining the inclosure of the Missionaries, a chapel was immediately erected, 100 feet by 40, in the native style. The houses stand upon the open beach, so near the sea that the surfs break within a dozen yards of the doors.

The Missionaries have commenced preaching in the native language, and their pros-

pects of usefulness are very encouraging, being patronized by the king and queen.

LAKOODY; see *Burdwan.*

LAKRAKOONDA; see *Beerbhoom.*

LA MANCHE; see *Calvados.*

LANTOR; see *Banda.*

LATTAKOO, or *Leetakoo*, large and populous town in the country of the Bootchuanas, S. Africa. It is about 800 miles N. Cape Town, and has been estimated to contain between 8 and 12,000 inhabitants. E. lon. 27°. S. lat. 26°.

This place was visited, in 1813, by the celebrated Dr. *Campbell*, who obtained the king's permission to have Missionaries reside among his people. One or two attempts were made before their efforts were crowned with success. In 1816, 2 missionaries, under the direction of the L. M. S. repaired to this place, and succeeded in commencing their operations. They, however, continued here only a few months, and then removed to Krooman's River, or New Lattakoo. In 1823, the town was invaded and burnt by a company of plundering Mantatees from the north.

LAYOU; see *St. Vincent's.*

LEGHORN, town, on W. coast of Italy. E. lon. 10° 16′. N. lat. 43° 33′. Population, about 50,000, of whom 8,000 are Jews. Leghorn is the chief medium of Italian commerce with the Levant, and the coast of Barbary.

Mission; L. J. S.—*Charles Neat*, M. *George Clarke*, M. D. Physician.—In the latter part of 1823, these Missionaries proceeded to Gibraltar, whence they were expected to go to this place, and labor for the salvation of the Jews.

LEGUAN, island in the estuary of the river Essequebo, Guiana, S. America, about 59° W. lon. and 6° 45′ N. lat.

The L. M. S. has, for some time, employed Catechists to instruct the slaves on several estates, who have done much to reform their indolent habits by infusing into their minds the principles of Christianity.

LEICESTER MOUNTAIN, in the Colony of Sierra Leone, W. Africa, about 3 miles from Freetown.

Mission; C. M. S. 1816.—Soon after the commencement of this mission, a grant of 1,100 acres was made to the Society, on which a Christian Institution was established, where negro children of various tribes, re-captured from smuggling slave-ships, were supported, and received religious instruction. The number of pupils, in 1817, was 286. The original design of the institution being soon after changed, it was removed to Regent's Town, when most of the pupils were distributed in the neighboring schools, and a part of the teachers turned their attention to the liberated negroes, inhabiting Leicester Town.

LEICESTER TOWN, hamlet of liberated negroes, nearly 3 miles from Freetown, W. Africa. It is the oldest of those

settlements, having been formed in 1809.

Mission; C. M. S. 1816.—A school has been established here, and Missionaries have labored with some success. At present, there is no resident Missionary; yet the town is frequently visited by teachers from Regent's Town.

Leipsic, city, Saxony, on the river Pleisse. E. lon. 12° 21′. N. lat. 51° 20′. Population, 33,000, many of whom are Jews, who have several synagogues. Here is a Protestant University, founded, 1409; the number of students in which varies from 900 to 1,200. There are also several literary and scientific societies. It is the chief commercial city in the interior of Germany, and the great mart of German literature. A great part of the business is conducted at the 3 great fairs, at the New Year, Easter and Michaelmas; when an immense concourse of people attend from every considerable town in Germany, and many from other countries, among whom are a multitude of Jews. At these fairs literary productions find a ready market. The number of new books, presented at one of these fairs, a few years ago, was rarely under 4,000.

The celebrated battle between the French and Allies was fought here, Oct. 16, 1813, in which the French were defeated with the loss of 40, or 50,000 men, in killed, wounded and prisoners.

Mission; L. J. S.—Since 1819, this Society has co-operated with many very respectable and zealous friends of the Jewish cause in Leipsic, for the conversion of the Jews, resident in the city, and especially in the distribution of Testaments and Tracts among the vast crowds, who attend the fairs from all quarters. The anxiety expressed by the Jews to obtain books on Christianity inspires much hope of success. Mr. *Smith*, the Society's Agent at this place, is much assisted in his labors by Mr. *Tauchnitz*, a pious printer in the city, and by the occasional visits of Mr. *Goldberg*, the Society's Missionary at Dresden.

These Missionaries express a conviction that the greater part of the many thousands of Jews, who visit Leipsic from different parts of the world, entertain more just and sound notions, with regard to their religion, and its relation to Christianity than formerly, and are ready to give up the old dream of a Messiah to come. Several have espoused the Christian cause.

Lele Fontein; see *Lily Fountain.*

Lelwella, village, about 6 miles from Baddagamme, Ceylon.

The Church Missionaries have a school here, among a people much given to idolatry.

Lemon Island; see *Macarthy's Island.*

Leopold, town of liberated negroes, in the parish of St.

Peter, Sierra Leone, W. Africa, a little S. of Freetown, and a short distance N. W. Charlotte. Inhabitants, 652.

Mission; C. M. S. 1818.—Mr. and Mrs. *Davey*, teachers.—Here is a house for public worship, which is weekly crowded with attentive listeners to the word of God. In 1823, there were 6 communicants, and 326 pupils in the schools, many of whom are able to read the Bible. A Missionary Association was formed, in 1820, which makes yearly contributions to the great cause of benevolence. Here is heard the busy hum of industry, and here may be seen the happy effects of religious institutions.

Leraloor, village, Hind. 5 miles from Tanjore; where the Missionaries of the S. prom. C. K. viz. Messrs. *Kolhoff*, *Holzberg* and *Gericke*, have successfully labored. In 1802, several families had renounced idolatry and embraced Christianity. During the same year, one of the congregation erected a brick chapel for the accommodation of the converts here, and other Christian families in the neighboring villages. At the opening of the chapel, Nov. 1802, 24 persons received the sacrament; 9 of whom were members of this new congregation; and 19 catechumens were baptized.

Le Resouvenir, plantation in the Colony of Demarara, Guiana, S. America, about 8 miles from George Town.

Mission; L. M. S. 1808.—Mr. *Wray* was sent to this place, in consequence of the earnest solicitations of Mr. *Post*, a pious and benevolent Dutch Planter. To give every possible facility to the operations of the Mission, he erected a Chapel for the accommodation of a rapidly increasing congregation, who were eager to receive religious instruction. In order to secure the benefit of Christian institutions to the degraded negroes, after his decease, he secured to the Missionary Society the Chapel, which he had erected, together with a dwelling house and garden, and the sum of 100 pounds a year, to be paid to the resident Missionary. Encouraged by this truly noble example of Christian liberality, Mr. Wray commenced his labors, which were immediately crowned with distinguished success. Several hundreds of negroes soon became attentive listeners to his instructions; and many began to inquire, with great anxiety, for the salvation of their souls. Some of the Colonists, at first, manifested an unwillingness to have their slaves instructed; but they were soon compelled to acknowledge the happy effects resulting from the spread of the knowledge of Christianity among them. After witnessing much fruit for his several years' toil, he removed, in 1814, to Berbice.

At his departure, he received the most satisfactory assurances of the affection and esteem of his congregation.

Rev. *John Smith* succeeded him, as a permanent teacher, in 1817. This Martyr of the cause of Missions, labored here with the most unwearied assiduity for several years. The beneficial effects of his efforts have been extensively felt. In Le Resouvenir and vicinity, 2,000 persons are said to have professedly embraced Christianity. His own congregation, in 1822, consisted of 800. Baptized adults, 320; children, 142; communicants, 203. The same year, 200 pounds were contributed by the Branch Missionary Society, formed among the slaves, in 1819. But notwithstanding the usefulness of Mr. Smith, and the fidelity, zeal and integrity, which ever characterized him, as a Missionary, he did not escape the cruel suspicion and malice of implacable enemies. About the middle of the year 1823, an insurrection arose among the slaves, which spread terror and alarm through the Colony. Mr. Smith was accused and put in custody, as being accessory to it. Though there was the clearest evidence, that scarcely a slave, who had enjoyed the blessings of religious instruction, joined with the rioters; yet he was tried by a Court-Martial, and condemned as being guilty of high treason. While waiting, in close confinement, the final decision of his Majesty, a lingering disease preyed upon him, which in Feb. 1824, terminated his useful life. A disconsolate widow was left to deplore his untimely exit, and lament his irreparable loss.

LIBERIA, small territory on the S. W. coast of W. Africa. This territory was purchased, in 1821, by the *American Colonization Society*,, for the establishment of a Colony of free people of color from the United States. It is situated at the western extremity of the Gold Coast, on the river Mesurado, and includes the whole of a Cape of the same name. The tract belonging to the Society, is about 40 miles square, exclusive of one or two small islands in the mouth of the river. Distant from Sierra Leone, about 250 miles, W. lon. 15°. N. lat. 6°.

The *climate* is said to be salubrious and healthy, especially to the blacks. In the hottest seasons, the mercury in Farenheit's scale, never rises above 90°. The sun is seldom visible at noon, being obscured by a dense vapor. The *soil* is exceedingly rich and fertile, and all plants and trees, peculiar to a tropical region, have an astonishingly rapid and luxuriant growth. Rice, indigo, cotton, coffee, and sugar-cane are produced in great abundance. The forest-trees, particularly on the Cape, are lofty, resembling the sturdy forests of N. America. The situation of the Cape is open and somewhat elevated, and commands a large and comme-

dious harbor, which offers advantages for commercial enterprise, superior to any on the African coast. The territory is well watered, and seems to possess every necessary requisite for the accommodation and convenience of an increasing Colony. The natives, in the vicinity are exceedingly ignorant and superstitious, though mild and inoffensive, for rude children of nature. They express some desire to receive instruction.

Early in the year 1817, a few distinguished Christian philanthropists, contemplating, with sentiments of the deepest commiseration, the degraded and unhappy condition of the free blacks of this country, met at Washington, and laid the foundation of the American Colonization Society, an institution, which it is believed, will reflect honor upon our country, and be an incalculable blessing to thousands of the sable sons of Africa. The truly great and noble object, contemplated by this Society, was the establishment of a Colony, in Africa, or some other suitable place, to which the free colored people of the United States might emigrate, and be instructed in the principles of free government, and in all the arts, which pertain to a civilized and Christian community: which might, also, be an asylum for slaves, recaptured from smuggling ships. To give perpetuity and efficiency to the association, a memorial was preferred to the government of the United States for their sanction and co-operation; and also for their timely assistance to carry into effect their benevolent designs. The object, that first claimed the Society's attention, was the sending out of some suitable persons, as agents, or an embassy of inquiry, to Africa, to survey the coast, and ascertain the most favorable site for the proposed Colony. To accomplish this important investigation, Rev. *Samuel J. Mills*, and Rev. *Ebenezer Burgess* were selected, as persons competent to discharge the responsible trust reposed in them; and the result of their investigations and inquiries was such, as to satisfy the Managers, that the establishment of a Colony, on the W. coast of Africa, might be attempted, not only with safety, but with every prospect of success. Mr. Mills, the pious and devoted friend of degraded Africa, on his return to America fell a victim to a raging disease, which terminated his useful life, leaving his patrons to regret the loss of his labors, and a multitude of friends to deplore his death.

In the early part of the year 1819, a vessel, chartered by the Society, was dispatched to the African coast, with about 80 colored people, for forming the intended Colony, together with Rev. *Samuel Bacon* and Mr. *John P. Bankson*, as agents from the

American government, and Doct. *Crozer*, agent from the Colonization Society. The first location of the colonists, on their arrival, which was at the Sherbro country, unhappily proved to be, in every respect, disadvantageous. The 3 agents, together with about 20 blacks, were, within a few weeks carried off by a malignant fever; but notwithstanding this distressing and melancholy event, the Society did not relinquish the object in view, nor despair of ultimate success.

In Jan. 1821, a second expedition was sent out, consisting of 40 blacks; Rev. *Joseph R. Andrus*, and Mr. *Christopher Wiltberger* went, as agents on the part of the Society, and Mr. *John B. Winn* and Mr. *Ephraim Bacon*, agents on the part of government. This reinforcement, with the survivors of the first dispatch, were put under the protection of the English government, at Sierra Leone. The Society and friends of humanity were soon called to mourn the early exit of two more of the zealous and indefatigable friends of Africa, Mr. Andrus and Mr. Winn, both of whom died in July, of the same year.

As the first place, designed for the permanent settlement of the Colony, was found to be unhealthy, it was relinquished; and a compromise was soon after made with the natives for a small territory in the Bassa Country, lying between the rivers, Bassa and St. John's. This, also, was soon relinquished, and another territory, called Liberia, purchased immediately after, by Dr. *Ayres*, a distinguished agent of the Society, and Lieut. *Stockton* of the United States Navy. To this place, the Colonists were removed from Sierra Leone, in April, 1821, and the foundation of a settlement laid, at the town, called *Monrovia*, in honor of the chief Magistrate of the United States, for the distinguished services, he rendered to the infant Colony.

A second reinforcement, of about 50, arrived at Monrovia, in August 1822, Mr. *Ashmun*, agent. About this time, some dissatisfaction arose on the part of the natives, who threatened the destruction of the feeble settlement; but the Colony, after one or two successful struggles with them, settled down in peace and safety. The misunderstanding which, at first, existed between them, was satisfactorily adjusted, and every thing seems propitious to the growth and perpetuity of an establishment, the benign influence of which, it is believed, will be felt and acknowledged for ages to come, in the remotest regions of Africa.

The Society has formed a constitution and code of laws for the government of the colony, to which every emigrant is required to subscribe his name, and take an oath, that he will support them. The

whole number, who have embarked for the colony, is 317, of whom some have died, others returned to America. The settlement, in 1823, consisted of about 240; and the number is rapidly increasing.

The A. B. B. F. M. appointed 2 colored Missionaries to W. Africa, in 1821; viz. *Collin Teague* and *Lot Carey*, who commenced their labors on the island of *Yonce*, in the vicinity of Sierra Leone, with favorable prospects of success. Mr. Carey has removed to Liberia, and has the care of a Baptist church which has been formed in the colony, and has recently been joined by Rev. *C. M. Waring*, a colored preacher from Virginia. It is expected the friends of missions in this country will correspond with these Missionaries for the purpose of encouraging them, and of receiving information respecting the best mode of introducing the Gospel into the heart of Africa.

The P. E. M. S. has appointed Mr. *Ephraim Bacon* to this station. The prospects of usefulness, opened to Missionaries in the colony and among the neighboring natives, is very encouraging.

LICHTENAU; see *Gnadenhutten.*

LICHTENAU; see *Greenland.*

LICHTENFELS; see *Greenland.*

LILEBOI, or *Lileboy*, village on the island of Amboyna, N. W. from the town of Amboyna.

Here Mr. *Kam* has labored with very gratifying success. In 1819, more than 800 persons, in order to prove their sincerity in renouncing idolatry and their faith in the living God, brought forward their idols and sunk them in the sea.

LILY FOUNTAIN, or *Lele Fontein*, mission-settlement, Little Namaqualand, S. Africa, about 130 miles S. Steinkopff, near the Khamies Berg, N.W. Cape Colony, and S. Orange river.

Mission; W. M. S. 1817. —*Edward Edwards, James Archbell*, Ms.—This station, the first occupied by this Society in the interior of S. Africa, was commenced by Rev. *Barnabas Shaw*, when there was no church within 180 or 200 miles, and no mission-settlement near. He found the natives willing and anxious to receive instruction. Mr. Edwards joined him the next year. A house, chapel and smith's shop were soon erected by the personal labors of the Missionaries, whose persevering and self-denying exertions have evidently been blessed to the temporal and spiritual improvement of the Hottentots. Many have abandoned their idle habits, and have become, in a measure, civilized. Schools have been established, and a church formed. Before the close of 1818, 30 had been baptized. Frequent additions have been made to the Society, the members of which generally mani-

fest their sincerity by renouncing Pagan vices, and by their progress in knowledge and grace. In 1820, the communicants, at this station and *Rede Fountain*, were 67. This station is in a state of increasing prosperity, and has already furnished two native assistant Missionaries, who have been actively employed among their countrymen. In the winter season, when they are obliged to leave their residence, the Missionaries have visited several of the neighboring tribes of natives.

LIMBE; see *Hayti*.

LINDHEIM, town in Livonia, where the United Brethren have an Institution for educating Lettonian boys.

LISSA, town, Prussian Poland, near the borders of Silesia. E. lon. 16° 35′. N. lat. 51° 55′. About half the population are Jews, who are estimated at more than 4,000. This was formerly much celebrated as a seat of Jewish learning. Agents of the L. J. S. have distributed books on Christianity, which have been eagerly sought by the Jews and attentively read.

LITTLE CONJEVERAM; see *Conjeveram*.

LITTLE NAMAQUALAND; see *Namaquas*.

LITTLE OSAGES; see *Osages*.

LIVERPOOL, town, Nova Scotia, in Queen's county, on S. coast, about 25 miles N. E. Shelburn, and about 50 S. W. Halifax. It is situated on a bay of the same name, is a flourishing, commercial town, and contains about 200 houses.

Mission; W. M. S.—*William Temple*, M.—The Liverpool circuit is very extensive, including the whole of Queen's, and a part of two adjacent counties. It is rapidly increasing in importance. The congregations are large and attentive. Members in society, 252.

LIVERPOOL, town, New South Wales, on George's river, 18 miles from Sydney. The river empties into Botany bay, and is navigable to town by boats of 20 tons burden. The town was founded by Gov. Macquarie, about 1814, and, in 1820, had a population of 200 souls.

The Wesleyan Missionaries include this place in their field of labor. The colonists have formed an auxiliary Missionary Society and have manifested a very laudable zeal in contributing for the cause of missions.

LIVONIA, province of considerable extent, in N. W. part of European Russia, situated E. of the Baltic, and N. of Courland. Population, 600,000. The inhabitants are principally *Esthonians* and *Lettonians*. The lower ranks are much addicted to intemperance and smoking tobacco. Infidelity toward their masters, distrust, a disposition to cheat and steal, and such like vices prevail, which rise from the slavery in which they are held. They rarely rob one another; but are very ingen-

ious in devising means to impose upon their masters. Christianity was introduced among them in the 12th century by the Germans and Danes; yet there are many remains of heathenism. They live in a miserable state of ignorance and degradation; but edicts have recently been issued to mitigate their vassalage and provide for their instruction.

Mission; U. B.—About 1739, in compliance with a request of several noblemen and clergymen, the Brethren commenced an institution at *Cremen* to educate schoolmasters to be employed among the Esthonians and Lettonians. The influence of these teachers was soon apparent among the natives, a desire for religious knowledge was manifested, and a general seriousness spread through the country, which was followed by a visible reformation in the moral deportment of many. Such was the state of the mission, in 1744, when a persecuting spirit arose, and the Brethren were prohibited intercourse with the natives. Some of them were imprisoned, others banished, and the people were not permited to meet for social edification.

In 1764, the Brethren resumed their labors here, by permission of the empress Catharine, and the harvest has been great. Their labors have been particularly blessed in and near *Pebalg*, *Reval*, *Seewegen*, in the district of *Wenden*, and many other places. Beside their seminaries for educating schoolmasters, at *Cremen*, *Lindheim* and *Balgsen*, in Courland, they have 2 schools for girls, at *Newwelke*, one for Germans of lower stations, who are trained for domestic purposes, and one for those of higher rank.

In 1818, the number of Lettonians and Esthonians, united with the Brethren, was 32,000. The number of German Brethren in this extensive field, at that time, was only 10. The mission is principally conducted by native assistants.

The Lettonians and Esthonians associated with the Brethren are very active in promoting the circulation of the Scriptures. In 1817, an auxiliary Bible Society was formed for a few parishes. On the first day, 200 members entered their names, and their number soon increased to 1,000, mostly Lettonian peasants. Within 6 months of its establishment, 400 Testaments were gratuitously distributed to the poor and such children as had made the best proficiency in reading.

The success of the Brethren's labors has been universally acknowledged by the Provincial governments, and they have eminently enjoyed the favor and protection of men in power.

LONDONDERRY; see *Dominica.*

LONG ISLAND, island belonging to the State of New-York,

extending easterly from the city of N. York, 140 miles; medium breadth, 10. Population, in 1820, 56,978.

A *mission* was established on this island, among the Indians, then resident here, under the patronage of the Society in Scotland, in 1741. *Azariah Horton*, M.—In 2 or 3 years, Mr. Horton baptized 35 adults and 44 children. In 1750, the schools, at *Mountack* and *Shemcock*, contained about 60 children, who made considerable progress in learning; but as this mission was not so extensively useful as was expected, it was relinquished, in 1753. Many of the Indians, however, continued to be religiously disposed, and, after some time, Rev. *Samson Occum*, the first native, educated at 'Moor's Indian Charity School,' succeeded Mr. Horton, and labored here, till 1761; when he removed to *Brothertown*, among the Oneidas.

LONG ISLAND, one of the Bahama islands.—The Wesleyan Missionaries have labored here with success.

LONG PRAIRIES; see *Emmaus*.

L'ORNE; see *Calvados*.

LOWER CANADA, British territory, N. America, between 63° and 81° W. lon. and 45° and 52° N. lat. bounded N. by the territory of the Hudson's Bay Company; S. by New Brunswick and the United States; E. by the gulf of St. Lawrence and part of Labrador, and W. by Upper Canada. It is divided into 21 counties, containing a population of about 400,000; about 350,000 of whom are Roman Catholics, mostly of French descent.—There are about 200 Catholic curates and missionaries in L. Canada, supported in part by revenues arising from lands formerly granted for that purpose.

The Protestant ministers are supported in part by annual stipends from the British government, and grants made by the S. prop. G. F. P.; and are denominated Missionaries of that Society. The annual salaries of most of these Missionaries are £200. In 1823, there were 16 Missionaries of this description in the province, who occupied the following stations; viz. *Ascot*, *Aubigny*, *Caldwell Manor*, *Chambly*, *Christie Manor*, *Drummondville*, *Dunham*, *Eaton*, *Gaspe*, *Hatley*, *Orford*, *Quebec*, *Riviere du Loup*, *St. Andrews*, *St. John's*, *Terrebonne*, *Wm. Henry*. In 1822, the communicants at 10 of the stations were 310.

The W. M. S. has also several Missionaries laboring in various sections of the province, and the state of the mission is, generally, prosperous.

LOWER SANDUSKY, post town, Ohio, on the Sandusky river, a few miles from its mouth, about 120 miles S. Detroit, among the Wyandot Indians.

Mission; Rev. *Joseph Badger* was stationed here, in 1806, by the *Synod of Pittsburgh*, and was afterward patronized by the *Society for propagating*

the Gospel among the Indians and others in North America. When this mission was commenced, there were no white settlements within 100 miles of the station. The Wyandots at this place and Upper Sandusky made considerable progress in civilization, and some were hopefully benefited by religious instruction thro' the persevering labors of Mr. Badger and his associates. In consequence of Mr. Badger's ill health, the care of the mission was assigned to Rev. *Wm. Matthews*, in 1810; and it was relinquished during the first year of the late war with Great Britain.

LUCKNOW, city, Hind. and capital of Oude, situated on S. side of Goomty, a branch of the Ganges, about 127 miles N. Allahabad. It is a very ancient, irregular city, and considerably extensive. It was formerly the residence of the Nabobs of Oude. The houses of the merchants are constructed of brick, lofty and strong; but the greatest part are in the native style. The streets are narrow and filthy. Population, including the vicinity, 500,000. E. lon. 81°. N. lat. 26° 22'.

Mission; C. M. S. 1817.—Mr. *Hare*, Sup't. of schools.—This gentleman has resided in India 40 years, and had opened a school here at his own charge, when he was recommended to the Corresponding Committee of the C. M. S. at Calcutta. They have allowed him 50 rupees monthly for the employment of Native Teachers, and other charges necessary to give efficiency to his school. Children of all classes and descriptions, Protestant, Armenian and Roman Catholic Christians, with Mussulmans and Chinese, appear on the list of schools. About 25 children of Christian parents, who would otherwise be wholly destitute of education, are here taught. The children attend Mr. Hare's family worship.

The Christian Knowledge Society has a depot of books here. It is confidently hoped the commencement, which has been made in this very populous neighborhood, will grow up into an enlarged system of teaching, and will open an efficient door for the introduction of the Gospel.

LUCKPHOOL, or *Ponchetaluck-phool*, populous town, Hind. visited by the Baptist Missionaries at Serampore as early as 1802, in compliance with the special request of the people. A prosperous school was soon established; but the distance of the place from Serampore has rendered frequent visits inconvenient.

LUNENBURG, town, Nova Scotia, about 35 miles S. W. Halifax.

The *Wesleyan Missionaries* occupy this circuit and preach to comparatively large congregations. There is a chapel at this place and one also at *Petit Riviere*. Members in Society, 110.

LYME; see *Digah*.

M.

MAATEA, small district on the island, Eimeo. In 1815, the Ratiras or chiefs, and common people renounced idolatry, and became anxious to receive the word of God and Christian instruction.

MACAO, Portuguese settlement, China, on an island in the Bay of Canton, about 60 miles from Canton. This is the only European settlement in the Chinese empire.

The *city* is considerable, and is estimated to contain 20,000 inhabitants.

The *College* of St. Joseph was founded by the Jesuits, who were expelled from it, in 1762. In 1784, it was granted to the Catholic priests of the Missionary Congregation, who employ 6 European Professors. The principal object of the Institution is to provide the Catholic missions of China and other countries with teachers and priests.

Dr. *Morrison*, Missionary at Canton, has occasionally retreated to this place, and pursued the appropriate objects of his mission.—See *Canton.*

MACARTHY'S ISLAND, formerly called *Lemon Island*, in the river Gambia, W. Africa, about 500 miles from St. Mary's.

A promising settlement has been recently commenced here and a garrison built. It is expected this will soon become a place of considerable importance, in a commercial point of view; and it is hoped the light of the Gospel will dispel the dark shades of Mahomedan error and superstition from the surrounding country.

The W. M. S. dispatched Mr. *Hawkins* and wife, from London, for this station, in the early part of 1824.

MACASSAR, capital of the island, Celebes. It is a place of considerable trade, and is increasing in importance.—Population, 100,000. E. lon. 120°. S. lat. 5°.

Mission; N. M. S. 1820.—Mr. *Kellendroon*, M.—Mr. K. was appointed to Batavia; but was afterward stationed at this place on account of its importance as a mission-field.

MACHINAW, or *Makinaw*, fortified village, on the island, Michilimackinaw, in the straits which connect the lakes Michigan and Huron, within the limits of Michigan territory, 313 miles N. Detroit. It is pleasantly situated on the S. E. side of the island, on a small cove, which is surrounded by a steep cliff, 150 feet high, on which stands the Fort. Half

a mile distant from this, on another cliff, 300 feet above the level of the lake, is Fort Holmes. From this spot there is an extensive prospect of the lakes. During the summer, Machinaw is the resort of many fur-traders, and 4 or 5,000 Indians, many of whom belong to the Chippeway tribes.

Mission ; U. F. M. S. 1823. —Rev. *William M. Ferry*, M. Miss *Omar*, and Miss *Elizabeth M'Farland*, As.—Previous to the location of this mission, Mr. Ferry spent a year in Machinaw, in which time he organized a church, persuaded the inhabitants, generally, to abandon secular employments on the sabbath, and attend public worship. In Oct. 1823, he arrived with his family, and commenced a mission for the benefit of the Indians. Within a few months after his arrival, 20 children were received into the mission-family, 4 others were soon after admitted, and a considerable accession was expected in the spring. The children have all been reduced to habits of order and diligence in their studies. It is intended, that in addition to a minister of the Gospel, the family at this station shall ultimately comprise one male and two female teachers, a farmer, and a man and woman to conduct domestic concerns. This is considered a very eligible field for missionary exertions, and one which will be constantly extending as the means of operation increase. It is confidently hoped that many thousands may here eventually feel the powerful and happy influence of Missionary labor.

MACQUARIE-HARBOR, settlement on W. coast of the island of Van Diemen's Land. Here is a prison, in which, in 1823, there were confined about 300 prisoners, destitute of religious instruction. Mr. *Waddy*, a serjeant in the army, and a member of the *Methodist Society*, has resided here, for some time, and been very useful. In consequence of a request of the Lieutenant-Governor, who manifests a deep concern for the moral interests of the people, arrangements were made, in 1823, to have a Missionary permanently stationed here.

MADAGASCAR, very large island in the Indian ocean, separated from Africa by the Mozambique channel. It is situated between 12° and 25° S. lat. and 44° and 52° E. lon. Its length, from N. to S. is about 840 miles, its breadth from 120 to 200. The island exhibits an agreeable variety of scenery. The face of the country is generally level, except an extensive and lofty chain of mountains intersects it from N. to S. Near the sea-coast are many marshes and stagnant pools of water, which, together with its tropical situation, render the climate exceedingly unwholesome and dangerous, especially to foreign visitants. The interior is said to be salubrious and healthy. The soil is con-

siderably fertile, and most of the articles of agriculture, peculiar to that latitude, may be successfully cultivated; tho' the natives, till of late, paid but little attention to the improvement of their land. The island is intersected by many large rivers, which afford very many facilities for an extensive commerce.

The island is supposed to have been discovered by Europeans, in 1506; but attracted little notice, either in a geographical or commercial point of view, till since 1810; when the E. part, to the range of mountains, was subjected by the English. At this time, the people were divided into many distinct and independent tribes, which were subject to their respective chiefs, and as there was no union or harmony of feeling existing between the head-men, the island was kept in a continual warfare. All prisoners of war were either sold as slaves, or immediately put to death. It is said not less than seven millions of slaves have been transported from this island.

The present number of *inhabitants* is estimated at about four millions, mostly indigenous. The original proprietors of the soil resemble, in color and features, the negro race, though they are not quite as dark. They are intelligent and active, and manifest an unusual degree of tenderness and sympathy for unfortunate sufferers.

Religion.—The Madagasses believe in one only true God, the Creator of all things, and the preserver and supreme Ruler of the universe; whom they call *Zangahara.* When they speak of him, they do it with the greatest degree of solemnity and veneration. Though they consider him so infinitely exalted, that he does not stoop to notice the concerns of men; yet he has delegated the government of the affairs of this world to 4 inferior lords, whom they denominate lords of the North, South, East and West. One of these only, they consider the dispenser of the plagues and miseries of mankind; while the other three are engaged in bestowing benefits. The souls of all good men, they believe will, after death, ascend to Zangahara, and enjoy perfect happiness in his presence; while all bad men will be tormented according to their demerits, by the evil spirit, which they call *Ang-gatyr.* The 4 great lords are regarded by them as having great influence with Zangahara. Each family has its guardian angel, who conveys their prayers to the 4 lords, who are the only medium of access to the Deity. Some appearances of Judaism are seen among these islanders. They practise circumcision, and offer the first fruits of harvest. Of a Savior they have no knowledge.

The *language* of the Madagasses is very melodious, and is said to be copious; though it had never been reduced to a

written form, till since Missionaries resided among them.

In the interior are some Arabs, who introduced into the island many of the arts of civilization. It is probably owing to the influence of these emigrants on the neighboring tribes, that many of them exhibit evident marks of a state of improvement, considerably removed from barbarism.

King *Radama*, who styles himself the king of Madagascar, is a powerful prince, having at his command, some hundreds of thousands of well disciplined soldiers. Oct. 11, 1820, he entered into a treaty with his Excellency, governor *Farquhar* of Mauritius, on the part of his Britannic Majesty, for the final abolition of the slave-trade throughout the island. As conditions of this treaty, the British government was to receive under its protection and care, 20 Madagascean youths, who were to be thoroughly instructed in the various departments of the useful arts. Ten soon embarked for England, and 10 were sent to the island of Mauritius. In consequence of this treaty, and this alliance with the English nation, a wide door has been opened for the introduction of Christianity and the arts of civilization, and that of slavery bolted forever. Instead of a dealer in slaves, a powerful monarch has become a patron of Christian Missionaries. A population of 4 millions, devoted to no peculiar religion, and destitute of those almost invincible prejudices in favor of a national religion, which dwell in the breasts of almost every Hindoo, now claims the sympathies and prayers of the Christian world. A vast field is thrown open for pious laborers, and the protection and favor of a powerful monarch pledged in their behalf. Radama has expressed his decided predilection for Protestant Missionaries, by refusing to give a Catholic priest permission to send Missionaries to teach his subjects the Roman Catholic religion.

Mission; L. M. S. 1818.—Rev. *Thomas Bevan*, and Rev. *David Jones* visited this island in August, 1818, and immediately opened a school at *Tamatave*, by way of experiment. They were not a little gratified to witness so much willingness, on the part of the natives, for the education of their children; but early in the succeeding year, the Mission sustained a severe loss. Mr. and Mrs. Bevan, with their infant child, together with Mrs. Jones and her infant, were, within a few weeks, removed by death. The state of Mr. Jones' health was such, as to require his speedy removal to Mauritius for its restoration, and the mission was abandoned. Notwithstanding these distressing occurrences, Mr. Jones resumed his labors on this island. In 1820, he accompanied the commissioner, Mr. *Hastie*, to Radama's palace, at *Tanamarive*, situated

far in the interior, and obtained the king's permission to instruct his subjects in the Christian religion, provided artisans could be procured to teach them also the useful arts. The king himself expressed his views on this subject to the L. M. S. who readily complied with his wishes. At the king's request, Mr. Jones remained at Tananarive, and opened a school for the instruction of the royal family. In 1821, he was joined by Rev. *David Griffiths* and wife, and, in 1822, by Rev. *John Jeffreys* and wife, with four artisans. Their reception by the king was marked with many tokens of kindness and joy. Every facility for the successful operations of the mission, and the comfort of the Missionaries, was promptly made by Radama, who manifested a very strong desire for the intellectual cultivation, and moral improvement of his subjects. The 3 Missionaries were furnished with suitable dwellings, chiefly at his own expense. The artisans were provided with work-shops, and native youths apprenticed to them, who give proofs of their capabilities, by making rapid improvement.

The king has established an adult school for his officers, and has himself undertaken to instruct some of his own family. In 1823, there were 85 scholars in the mission-schools, some of whom had obtained considerable knowledge of Christianity, and of the English language. Two services were held on the Sabbath, in English. The prejudices against the object of the mission, which some of the people at first manifested, have greatly abated, and this island, which, a few years ago, presented the most affecting and appalling scenes of war, murder and rapine, and above all, which was itself the scene of all the horrors of the slave-trade, that outrage on humanity, already exhibits striking proofs of the benign influence of Christianity and civilization. A bright morn of intellectual and spiritual light has begun to dawn, which, it is hoped, will usher in the glorious day, that is to diffuse its benignant rays in every part of this hitherto neglected island.

MADEWISPATNAM, large city in the vicinity of Tranquebar, Hind. where the Danish Missionaries at Tranquebar have labored with pleasing success. As early as 1747, their congregation consisted of 540 persons, and their schools of 57 pupils.

MADRAS, formerly called *Fort St. George*, populous and celebrated city in the southern part of Hindostan, on the E. coast of the peninsula, near the margin of the sea. E. lon. 80° 27′. N. lat. 13° 5′. Travelling distance from Calcutta, 1,020 miles; from Bombay, 770. About the year 1620, or as some suppose, 1640, the English E. India Company obtained permission of the king

of Golconda to establish a settlement at Madras, and built what is now called *Fort St. George*. The town was taken by the French, in 1744, but was ceded to the British, in 1749; since which time, it has been gradually rising in importance. It is one of the strongest fortresses in British India, ranks as second of the 3 English Presidencies, and is the seat of an Arch-deaconry. The town stands on a barren, sandy plain, so exceedly sterile, that nothing will come to maturity without the most diligent cultivation and care. The water, with which the city is supplied, is brought from a distance of more than a mile.

Madras is divided into two distinct parts, each receiving an appellation characteristic of the color of its inhabitants.

The *White Town*, including Fort St. George, is the residence of all the officers of the English government. It is encircled by a substantial wall, and strongly fortified by batteries and bastions. Near the centre of this is the Fort, about 100 yards square. The houses are principally built of brick.

The *Black Town*, anciently called China-patam, is situated about a mile N. of the White Town, and is also encompassed by a wall 17 feet thick. The houses, though many of them are built of brick, make but an indifferent appearance.

The situation of Madras for mercantile business is extremely unfavorable. There is no commodious port for the convenient lading and unlading of vessels, the coast forming nearly a straight line, against which a violent and dangerous surf dashes incessantly; yet it is a place of vast wealth and importance, and the grand mart of all the southern part of Hindostan.

Population is estimated at about 300,000.

A *College* has been recently instituted at *Fort St. George*, for the instruction of the junior civil students, in all the native languages. Here is also a Type-Foundry.

Mission; S. prom. C. K. 1727.—*J. P. Rottler*, D. D. *L. P. Haubroe*, Ms.—Rev. *Benjamin Schultze* formed the first Mission-establishment at Madras. He visited the place in 1727, under the patronage of Frederic IV. king of Denmark, and opened a school at *Vepery*, one of the suburbs of Madras, which has been the principal seat of this Mission since. The favorable circumstances which attended the commencement of his labors, induced him to settle with a view of establishing a permanent mission. He was soon received under the immediate care of this Society; and prosecuted his labors with unwearied diligence. A number of the natives soon became obedient to the faith of the Gospel. In 1728, he succeeded in organizing a church, which consisted of 17 members. The

following year, 140 were added to it. Considerable accessions continued to be made for a number of years. In 1736, a house for public worship was erected. In 1746, the city was taken by the French, the Mission-premises destroyed, and the station abandoned. It was however, resumed in 1750, and a church, built by the Roman Catholic Portuguese, was offered for the accommodation of the Missionaries. From the commencement of the mission to the year 1760, no less than 1470 had been united with the church. The number of communicants, in 1800, was 143. About this time, the mission began to decline; but within a few years, effectual measures have been adopted to restore it to a state of efficiency.

In 1820, a depot of books was established, which has served greatly to facilitate the circulation of religious books and Tracts, and forward the general designs of the Society. A printing-press has been re-established, which issued, during the first year, 4,000 books and Tracts. In 1822, about 300 scholars were regularly instructed in the mission-schools, and the congregation was rapidly increasing.

L. M. S. 1805.—*W. C. Loveless*, *Cornelius Traveller*, *Edmund Crisp*, *James Massie*, Ms.—*John Appavoo*, N. Catechist, Nat. school-masters, 17.—Rev. Mr. Loveless commenced this mission, in the Black Town, under favorable auspices. Soon after his arrival, he was appointed preacher in the *Asylum* for the *Orphans* of the English soldiers, where he continued to labor for many years. In addition to his efforts in this Institution, he established schools, which have continued to increase in number and efficiency. In 1823, there were upward of 20 different schools under the superintendence of the Missionaries. In the English free schools, for Europeans and country-born, were 126 boys, and 65 girls. In the 17 native schools were 538 pupils, some of whom had committed to memory large portions of the Scriptures, and were rapidly advancing in an intelligent knowledge of christianity. There was likewise a prosperous sabbath-school. Two chapels belong to the mission, one in the Black Town, and one at Vepery; in which increasing congregations assemble. A church has been organized, which, in 1823, consisted of 32 members. Beside preaching upon the sabbath, attending weekly lectures and prayer-meetings, the Missionaries itinerate in the neighboring region, converse with the natives, and distribute books and Tracts. The vast moral waste around them, opens an extensive field for their pious and persevering labors.

C. M. S. 1815.—*James Risdale*, *W. Sawyer*, Ms.—6 N. As. and 15 N. Sms.—Nov. 30, 1814, a Committee of Corres-

pondence was organized at Madras, to oversee the Society's Missions in that vicinity, and communicate all important information to the Society.

In compliance with the wishes of the Committee, Rev. Messrs. *Rhenius* and *Schnarre* removed from Tranquebar to Madras, and commenced their pious exertions in the Black Town, Feb. 1815. Their prospects of future usefulness soon assumed a very pleasing appearance. In about 2 years, they had 5 schools under their care, in which 207 boys and 21 girls were instructed in the first branches of education, and in the truths of Christianity. A house for Christian worship was erected for the use of the mission, in 1819, by the government of Fort St. George; and in 1823, a church was organized, consisting of about 30 members. As the mission received accessions to its strength by the arrival of new Missionaries, its operations have been greatly extended. In 1823, the number of schools belonging to the mission was 15; number of pupils, 530. In addition to the schools in the city, the Missionaries superintend schools at the following places; viz. *Great Conjeveram*, *Little Conjeveram*, *Kannipootoor*, *Koorookapettah*, *Madabaram*, *Perriapoliam*, *Poonamallee*, *Trippasoor*, *Trivaloor*. The Society has established a printing-press, at which, during one year, 30,000 books and tracts have been printed for distribution.

W. M. S. 1817.—*James Lynch*, *Abram Stead*, *John F. English*, Ms.—The Methodist Missionaries have 2 Chapels, in which they preach to numerous congregations. In 1823, they had 4 schools under their instruction, composed of English and Malabar children. The influence of religious instruction on the habits and moral character of the pupils, is very apparent. The Missionaries visit regularly 5 different places, and perform divine service in Tamul and English. Members in Society, in 1822, were 147, of whom many give pleasing evidence of a thorough change of heart.

Among the important benevolent *Institutions*, which have resulted from the establishment of the various Missions at Madras, the following are worthy of particular notoriety.

1. The *London auxiliary Missionary Society* was established, about May, 1817, and has contributed largely to forward the benevolent designs of the parent Society. During 2 years previous to 1823, its remittances amounted to nearly $1,330.

2. A *Tamul Bible Association* was instituted, Nov. 5, 1817, under the auspices of Rev. Mr. *Rhenius*. It was formed among *natives* of different religions and casts. The *object* of the association is to collect information respecting the wishes of the people

to receive the Bible; and also to furnish the Scriptures to those desirous of reading them, at such a price as the receiver may be able to pay, or bestow them gratuitously to the poor. At the organization of the Society, several Brahmins and natives addressed the meeting in a very animated manner, recommending the Scriptures.

3. Sept. 29, 1818, a *Religious Tract Society* was formed. In 1821, this Association had printed 7 different Tracts, and distributed, during the same year, 9,069, of which 4,181 were in European languages, and 4,888, in those of India. The total number issued from its first formation to Sept. 1821, was 35,421.

4. A *Methodist auxiliary Missionary Society* was instituted, Feb. 1820. Within about 16 months after its formation, it had remitted nearly $1,000. Its annual contributions amount to about $450.

5. A *School Book Association* was organized, April 14, 1820, under the direction of the *London* Missionaries. The *object* of the Society is to prepare and circulate books suitable to be used in the education of native Christians.

6. The *Madras auxiliary Bible Society* was instituted, May 5, 1820. Its *object* is to encourage, and aid in an extensive circulation of the Scriptures, in the various languages and dialects of India. To secure an important point, viz. correctness in the translations published, the Society appointed two distinct Committees. A *sub-committee* of translations was composed of gentlemen of literary eminence, whose acquaintance with the Indian languages qualified them for translating. All the proceedings of this Committee were submitted to the inspection of a *general Committee*, who were competent to judge of the merits of a translation. Without their concurrence and approbation, no part of the Bible was to be printed, as having received the sanction of the Society. They have a *Bible Depository* in the Black Town, for the accommodation of all who wish to purchase. The second year after its formation, the Society put in circulation, 4,330 Bibles, Testaments and portions of the Bible. This is a very important Institution, and promises to do much to diffuse the pure light of Revelation among the unenlightened millions of British India.

7. The *Madras Jews' Society* was formed Feb. 23, 1821. To aid in the dissemination of the Scriptures and religious Tracts among the learned Jews, inhabiting Asia, and to trace the respective histories of the Jews, called "Beni Israel," and the Black and White Jews, are among the important objects to be secured by this Association. It is expected the Jews at Cochin and vicinity will receive their immediate attention. From the vast field opened for the

successful operation of this Society, it is believed the Institution will reflect honor upon the venerable Archdeacon, who is an acting member.

8. A *Christian Institution*, or *College*, to qualify native Teachers, Catechists, and School-masters for their respective departments, has been established by the *London Missionaries*. In 1823, 17 youths had been admitted into the Institution, and put under the immediate instruction of Rev. Mr. *Sawyer*.

9. A *Female auxiliary Missionary Society* was organized in 1823, in the congregation of the *Church Missionaries*.

10. In consequence of the general spirit of reading, which seemed to prevail among the people, a *Lending Library* has been procured, which promises to be a valuable auxiliary in diffusing important information and religious knowledge among the inhabitants of Madras.

The Missionaries who have labored at this place, have ever been greatly assisted and encouraged in their efforts by the ready services and counsels of the *Chaplains* of the E. India Company, who have uniformly manifested a deep solicitude for the moral improvement of the natives. A view of the persevering and successful labors of Missionaries, at Madras, situated in the heart of a vast population, and of the consequences which have resulted from their indefatigable exertions, the benign influence of which will be felt by future generations, must excite the liveliest emotions of joy and gratitude in the heart that ever breathed a secret prayer to heaven for the Christianization of the degraded and deluded millions of India.

MADURA, populous and fortified town, in the Carnatic, Hind. and capital of a province of the same name. It was surrendered to the British, in 1801. It is 80 miles S. S. W. Tanjore, and 236 S. S. W. Madras. E. lon. 78° 11′. N. lat. 9° 52′.

Mission; S. prom. C. K.— Since the British took possession of the town, efforts have been made to introduce the Gospel, principally, by Native Teachers and Catechists, who, in addition to their other labors, have distributed the Scriptures and Tracts in considerable numbers among the Portuguese and Malabars.

MAGILADY, or *Mailaudy*, town, in Travancore, Hind. about 4 miles from Nagracoil, where Rev. *Wm. T. Ringletaube*, of the London Society labored with considerable success, for many years previous to 1816, by preaching in this and neighboring villages, by distributing Portuguese and Tamul Tracts, and superintending schools. The Missionaries at Nagracoil have a congregation here of more than 200 native Christians, who regularly assemble every Sabbath, to hear the Scriptures read and explained by a

Native Catechist. A church has been built, and a prosperous school established.

MAHAICA, populous village in Demarara Colony, Guiana, S. America, situated on the river Demarara, about 30 miles E. Georgetown. W. lon. 57° 30′. N. lat. 6° 48′.

Mission; W. M. S. 1818.—*James Mortier*, *James Cheesewright*, Ms. at this place and *Georgetown*. The influence of missionary efforts on the slaves has been very apparent and salutary. Many have cordially embraced the truth and evince their sincerity by their fidelity and conscientious deportment. Here is a Chapel, which is thronged from week to week, by multitudes, who are desirous of being instructed in the truths of the Christian religion. In 1821, members in Society, 172; baptism had been administered to 1,300. The Missionaries regularly visit several plantations in the vicinity and instruct the rising generation.

MAHIM, town on the northern part of the island, Bombay, about 6 miles from the town of Bombay, containing a compact population of about 20,000 heathens. The immediate vicinity is also very populous. The soil is sandy, and the place is a complete cocoanut forest, as much so as if there were no inhabitants.

Mission; A. B. C. F. M. 1818.—*Allen Graves*, M.—Previous to the arrival of Mr. Graves, Mr. *Newell* spent several weeks here, preaching the Gospel to many who had never heard it before. Two schools had been established in Mahim, and two in the vicinity. The schools have since increased to 7, are in a prosperous state, and promise to be instrumental of good, in undermining the strong systems of heathen superstitions. One school here is supported by benevolent individuals in *Augusta*, Ga. and is called the Augusta school. In the spring of 1822, Mr. Graves and his wife, compassionating the wants of some destitute children, who came under their observation, took 20 of them into their family. The children were promising, and became very dear to their instructers. Under such an accession of care and labor, the health of Mrs. Graves declined, and it was deemed expedient for her to take a voyage to America. The children were some of them received into the mission-families at Bombay and Tannah; and the remainder returned to their parents. Soon after Mr. Graves entered on his mission, he commenced preaching in the Mahratta language, and has faithfully embraced opportunities, which have offered for instructing the natives. A large portion of his time, recently, has been spent in itinerating at a distance. Though there have been no special instances of conviction and conversion, the influence of the Gospel on the minds of the natives is ap-

parently increasing.——See mission, *Bombay*.

MAHRATTAS, a powerful people of Hindostan, whose country was formerly 1,000 miles by 700, extending across the northern part of the Deccan, from sea to sea, and reaching to the southern border of Bengal. They have been known to give law even to the court of Delhi. This hitherto invincible people, consisting of a number of independent States, loosely associated under one head, formed a powerful combination against the British, in the time of Marquis Wellesley's administration; but they were overpowered, and lost a considerable part of their empire. The province of Orissa, at this time, fell under the dominion of the British. The Mahrattas still possess a territory on the western side of the Deccan, 7 or 800 miles in extent, reaching from Goa to the British possessions in the neighborhood of Agra.

The Mahratta language is supposed to be spoken by 12,000.000 of Pagan idolaters, into which the Bible has been translated, and extensively distributed.

MAJABURAM, populous town in the vicinity of Tranquebar, Hind.—The Danish Missionaries at Tranquebar formerly performed much occasional labor here, and gained many converts. Their congregation, in 1747, amounted to upward of 1,400.

MAKEAPPERTY, village, in Jaffna district, Ceylon, between Panditeripo and Oodooville.—The American Missionaries have a promising school here, in which the pupils are taught the principles of the Christian religion. Their congregations at this place are small.

MAKINAW; see *Machinaw*.

MAKOON'S KRAAL; see *Malapeetze*.

MALABAR, province, Hind. extending along the W. Coast from 10° to 13° N. lat. It is bounded N. by Camara; S. by the territory belonging to the rajah of Cochin; E. by the Ghaut mountains, and W. by the Arabian sea.

The province is subject to the British government, and in 1807, yielded a revenue of £250,000. The surface is diversified by many inequalities, the soil in vallies being generally fertile. The principal articles of produce are timber and black pepper, which greatly abound. The pepper is said to be of a quality superior to any in India. The inhabitants are of various religions. The Roman Catholics are numerous, beside many Jews, Mahomedans and oriental Christians.

Mission; see *Allepie*, *Cannanore*, *Cochin*, *Cotym*, *Syrian Christians*, *Tellicherry*.

MALACCA, or *Malaya*, peninsula at the southern extremity of Asia, connected with the kingdom of Siam by the Isthmus of Kraw, bounded W. by the Indian ocean, and E. by the Chinese sea. It ex-

tends from about 1° to about 11° N. lat. and is computed to be 775 miles long; average breadth, about 150. The surface of the peninsula is delightfully variegated with plains, gentle hills and lofty mountains. Its soil is generally highly vegetative, produces rice in abundance, and various other tropical fruits. The climate is favorable for its latitude, there being a constant alternation of land and sea-breezes, which render the air pure and healthy. The whole country was formerly subject to the government of Siam, but the southern part has become emancipated from their yoke of tyranny, and the northern pays but a small tribute. The inhabitants of Malacca are principally Malays, though there are many Portuguese, Moors, and Chinese. The Malays, as a people, are very ferocious and vindictive, extremely faithless and treacherous, fond of conquest and plunder, much addicted to habits of piracy, and exceedingly merciless and unfeeling to enemies and strangers. They are considerably intelligent and active, and exhibit evident marks of some advancement in the arts of civilization. Their language has been compared, for softness, and harmoniousness, to the French and Italian. It possesses great susceptibilities for poetry, of which the Malays are passionately fond. Their language is extensively used, in mercantile business, in all the islands of the Malayan Archipelago, and in all eastern India.

Malacca, principal town, on the peninsula, above described, situated near the W. coast, on the Straits of Malacca, E. lon. 102° 10′. N. lat. 2° 13′ The foundation of this town was laid by the Mahomedans in the 13th century, and was subject to the Portuguese, till 1641, when it was captured by the Dutch, and remained in their possession till it was subjected by the British forces, 1795. The English, however, restored it to the Dutch, at the peace of Amiens; re-captured it, and again restored it, Sept. 1818. From its peculiarly favorable situation, it has in a commercial point of view, become a place of great importance and interest. A ready naval intercourse subsists between it and all the Malayan Archipelago, Siam, China, Cochin-China, India and Madagascar. This circumstance renders it a favorable place for the establishment of a Mission, from which the Bible and religious Tracts might be diffused through all the adjacent countries.

The inhabitants are variously estimated from 12 to 15,000, the greater portion of whom are Malays. The principal religions are Mahomedan and Pagan.

Mission; L. M. S. 1815.—*James Humphreys, David Collie,* Ms.—*G. H. Huttmann,*

printer.--Rev. *William Milne*, D.D. who died at Malacca, June 1, 1822, was appointed to the Chinese mission, as colleague with Dr. Morrison, and arrived in China, July, 1813; but as his long stay excited the suspicions of government and the jealousies of the Roman Catholic clergy, it was deemed expedient for him to retire to some suitable place, where he might prosecute his labors without incurring the displeasure of the government, or exciting the envy or railleries of the priests. After much consultation, it was agreed that Malacca would be a preferable centre of the Ultra-Ganges mission, at which Dr. Milne arrived, in May, 1815.

At his request, a piece of land was granted by the Governor and Council of Penang, upon which to erect suitable buildings. After struggling with many difficulties and discouragements, he at length succeeded in commencing a Chinese school with 5 scholars. The next year, his scholars increased to 70, and, in 1822, there were about 90. In addition to his labors of instruction and preaching to the Dutch Protestants, Dr. Milne devoted himself to translating some of the books of the Old Testament into the Chinese language. At the close of the year, a printing establishment was put in successful operation, which has lately afforded constant employment for 16 workmen. Three periodical publications, one monthly and two quarterly, are issued from the Mission-press, under the direction of the Missionaries, in the Chinese, Malay and English languages. Of the "Chinese Magazine," commenced by Dr. *Morrison*, there are 1,000 copies printed and circulated monthly.

In the autumn of 1816, Rev. *C. H. Thomsen* arrived at Malacca, and commenced his labors among the *Malays*. English, Malabar and Malay schools were immediately opened under his superintendence, in which, in 1823, several hundreds of children had learned to read the Scriptures. A sabbath-school and a female Malay school are in successful operation. The Gospel is now preached in four different languages at Malacca; and in a pagan temple, where once devotions were paid to idols. Though the Missionaries here have as yet witnessed but little fruit for their toil, yet they have the pleasing reflection, that the seed is sown, and thousands of Bibles and Tracts have been diffused into the neighboring islands, which, with the blessing of God, may lead multitudes to embrace its precious truths, who may rise up and call them blessed.

Anglo-Chinese College.—This Institution owes its existence to the distinguished patron and friend of China, Dr. Morrison, who has appropriated £1,500 for its establishment. The design is to

afford the greatest facilities possible for cultivating an acquaintance with English and Chinese literature, in order more successfully to diffuse the Gospel among the vast population of China. A Library of about 3,500 volumes is attached to the Institution. The number of Chinese students, in 1823, was about 20. One Chinese, who studied in the College under the late Dr. Milne, has been ordained to the office of an Evangelist. This Institution will shortly be removed to *Sincapore*.

A *Chinese-Samaritan Society* was formed, in 1819, designed to afford relief to the distressed and unfortunate.

A *Branch Bible Society* has also been established, auxiliary to the Calcutta Society, under the patronage of the Governor and Council.

MALLAGUM, large parish on the island, Ceylon, 2 miles from Tillipally toward Jaffnapatam, nearly in the centre of the 8 parishes which are under the care of the American Missionaries in the district of Jaffna.

In this, as in the other parishes, the Missionaries have permission from government to occupy the church-buildings and glebe-lands.

Soon after the establishment of the mission at Tillipally, the Missionaries opened a school here, and commenced preaching regularly on the Sabbath, in the court-house of the Dutch magistrate. In 1818, *Francis Malcoppa*, a native preacher, who has since removed to Oodooville, was stationed here, instructed in English, superintended the moral instruction of the Tamul schools, read to the people on the Sabbath, and superintended several schools in the vicinity. The Missionaries, at the other stations, continue to preach here on the sabbath, and make frequent visits abroad.

In 1821, a *Tamul Bible Society* was formed at this place, composed almost entirely of heathens, who pay an annual subscription for the spread of the word of God in their own language. During the first year, nearly 300 rix-dollars were collected.

MALAPEETZE, town of Corannas, near the source of the Malareen, S. Africa, about 100 miles E. Lattakoo, and 1,000 N. E. Cape Town. In 1813, Mr. *Campbell*, Missionary of the London Society, explored this region with a view to the establishment of a mission. He obtained permission of the chief and a majority of the inhabitants to send Missionaries among them, though they had never before seen a white man. His proposals were in like manner favorably received at *Makoon's Kraal*, situated south of Malapeetze, which is the residence of Makoon, the chief of all the Bushmans in this part of Africa.

The *Mission* was deferred till 1817, when *Cupido Kakkalah*, a native Hottentot

teacher, was stationed at Malapeetze, and labored with considerable success, about two years, when he removed to *Mobatee* with part of the inhabitants, on account of the scarcity of grass. The others settled about 20 miles from that place, and are still attached to the mission.

MALDA, populous town, and capital of a district of the same name. It is situated on the Ganges, about 170 miles N. Calcutta. E. lon. 88°. N. lat. 25°.

Mission; B. M. S.—In 1813, the station at *Goamalty* was removed to *English Bazar*, near this place, and has since been known by the *Malda-station*. Though this was among the first places, in Bengal, where the inhabitants heard the Gospel in their own language, it has met with a less favorable reception than in many others, where it has been more recently introduced.—See *English Bazar*, *Goamalty*.

MALTA, celebrated island in the Mediterranean sea, under British authority, memorable for the shipwreck of St. Paul. It is about 50 miles S. Sicily, and nearly 60 in circumference. E. lon. 14° 10′. N. lat. 35° 51′. The shore is generally abrupt and rugged, there being but two convenient harbors, one called Marsa, the other, on the W. side of the island, called Marsa-Musciet. The island is strongly fortified by garrisons and bulwarks, to man which, 30,000 men would be requisite.

Valetta, the capital, stands at the N. end of the island, is built entirely of stone, and contains 20 or 25,000 inhabitants.

Malta was given to the Knights of St. John of Jerusalem, by the Emperor, Charles V. in 1530, to whom it was subject till 1798; when it was forcibly taken from them by Bonaparte. In 1800, it was besieged and captured by the British, to whom it was confirmed in the treaty of 1814.

The surface of the island is generally level, with naturally an unproductive soil, which has been much improved by cultivation. The island is divided into about 20 lasals, or townships, a lasal including a village, and the surrounding country. The inhabitants, with those on *Gozo*, a small neighboring island, are estimated at 110,000. They are generally miserably poor, and deplorably ignorant. It is thought, that among a population of 100,000, not more than 1,000 were able to read, or write; and in one village, containing 6,000 inhabitants, only 30 had ever been instructed in the *elements* of knowledge. Their language is a dialect of the Arabic, though till since Missionaries visited the island, it could hardly be said ever to have been reduced to a written form. The principal literary Institutions are, the Library of the Knights and the Jesu-

its' College, or University of Malta, both now under the regulation of the British government. The Library contains 50 or 60,000 volumes, mostly ancient Latin works, though there are many Italian and some French books. The Library is open for the reception of the literati and others, at stated hours; but no books are permitted to be carried from the room. Connected with the University are 15 or 20 professors, and, in 1822, about 200 students.

The *religion* of the Maltese is exclusively Roman Catholic. The commonalty are designedly kept by their religious instructers in a state of ignorance, and readily believe whatever the infatuated priests tell them is true. The conditions of the late treaty secure to the people an undisturbed possession of their favorite religion.

The *Inquisition* at Malta, which a few years ago was in full force, has been, under the present administration, converted into a *hospital.*

The island of Malta, from its central situation, and the protection granted to all individuals of different nations, has become a place of vast *importance* and *interest* to the Christian world. It is a kind of focus, or rallying point of Missionaries from different countries, who wish to perfect themselves in the languages of the adjacent nations, and the head-quarters of all the various missions, destined to the shores of these inland seas. From this place, a ready communication is had with Europe, Asia, and Africa, with all the islands of the Mediterranean and Levant, and with those particular countries, which have been distinguished and rendered memorable by the grandest moral movements in the history of mankind—the first establishment and subsequent promulgation of Christianity, the dispersions of God's chosen people, and the diffusion of Mahomedanism, nearly coincident with the rise of Papacy. At this place, Jews, Mahomedans and Pagans may be addressed by the judicious, pious, and learned man, upon subjects connected with Christianity, and the unyielding claims it has upon the obedience of mankind. It is visited yearly by multitudes from all the circumjacent islands and countries, and is the resort of many gentlemen of literary distinction and refinement. In 1810, and some years before and after, not less than 40,000 foreigners resided in the island, of whom 12,000 were Greeks, and 6 or 7,000 Jews. This circumstance showed the importance of the place for a mission-station, and served to awaken a lively interest in behalf of the idolatrous nations, inhabiting the shores of the Mediterranean and Levant, and through the medium of visiters to this island, the Word of eternal life has been

extensively circulated among them.

At the commencement of missionary movements in this quarter, immediate reference was had to the Greeks; and a translation of the Scriptures into modern Greek was considered an object of paramount importance, both on account of the vast numbers, who speak the language, and also on account of the general diffusion of information among them, which would render the Scriptures in that language accessible to all ranks and conditions in society. Most of the Missionaries, who have been at Malta, have resided here with a view to prepare themselves for ulterior stations; but the most happy effects have resulted to the inhabitants from their ephemeral labors. Through their instrumentality, various institutions have sprung into existence, and a train of operations put in motion, which, it is believed, will entail invaluable blessings upon generations yet unborn.

Mission; L. M. S. 1811.—*Samuel S. Wilson*, M.—Rev. *Bezaleel Bloomfield* was sent to Malta, in 1811, to prepare himself to labor in promoting Christian knowledge among the Greeks. While thus employed, he was not insensible to the spiritual condition of the people around him. On the Sabbath, he preached to the English at Valetta, and distributed Bibles and Tracts. In July, 1813, he was removed from his labors by death. Rev. *Isaac Lowndes*, who is now stationed at the island of Corfu, filled the vacancy, in 1816. He was succeeded, in 1819, by Mr. Wilson. These Missionaries have been effective agents in promoting the spread of truth. Mr. Wilson has compiled a Grammar of modern Greek, and prepared Books and Tracts for publication in the Italian and Greek languages.

C. M. S. 1815.—Rev. *William Jowett*, Literary Representative, Dr. *Cleardo Naudi*, Compiler of Tracts, Mr. *Andrews*, Printer.—This Society, viewing with peculiar interest the vast mission-field, that stretched along the shores of the Mediterranean, and being, to a great degree, ignorant of the peculiar habits, prejudices and religions of the different nations, at the suggestion of Dr. *Claudius Buchanan*, dispatched Mr. Jowett, as a Literary Representative of the Society, who arrived at Malta, Nov. 1, 1815. His primary objects were to gain information respecting the state of religion, the condition of society generally, and the best means to be employed for its melioration, and to avail himself of the advantageous local situation of the island of Malta to diffuse the light of Christianity among the different nations in the north part of Africa, and on the shores of the Mediterranean. In pursuance of the specific objects, Mr. Jowett

has mingled with visitants at Malta, travelled into most of the countries bordering on these inland seas, visited many of the islands in them, and opened a correspondence with many individuals of distinction and influence in different countries. In his travels he has been furnished with Bibles and Tracts for distribution by benevolent associations, and has greatly enhanced the interests of the British and Foreign, and Malta Bible Societies, by recommending them to the patronage of the wealthy and influential. He has also collected a fund of valuable information relative to the manners and customs of the various nations in the east, and pointed out the best mode of enlightening them in the truths of the Gospel. The result of his inquiries and investigations has been given to the public in a volume, entitled, Christian Researches, which has tended to awaken a lively interest in behalf of this vast field of labor. In addition to these extensive efforts, he has perfected himself in the modern Greek and Maltese languages, and nearly completed a translation of the New-Testament into each of them.

Dr. *Naudi* has also been an efficient and active agent in promoting the cause of truth, and the interests of the Mediterranean mission. He was educated a Roman Catholic; but was induced to change his religious views in consequence of reading some religious books, sent to Malta by the British and Foreign Bible Society. As early as 1812, he suggested to this Society the propriety of establishing a permanent mission at Malta, and offered to accompany a Missionary under their auspices on a tour of investigation. While engaged as a physician in the island, he was very active in extending the knowledge of a crucified Savior. In 1817, he was received under the patronage of the Society, and employed in compiling and translating into the eastern languages. In this employment, he has been eminently useful.

The Society has a printing establishment at Malta, at which the Scriptures and religious Tracts have been printed in several different languages.

A. B. C. F. M. 1820.—*Daniel Temple*, M.—Malta may at present be considered as the head quarters of the American Mission to Western Asia. This mission was commenced primarily to benefit the mingled inhabitants of Palestine. The first Missionaries, destined by the Board to the holy land were, Rev. Messrs. *Levi Parsons* and *Pliny Fisk*, who arrived at Smyrna, Jan. 15, 1820, and were cordially welcomed by the Chaplain and other gentlemen. After obtaining the requisite information for the government of their future measures, they embarked for

the island of Scio, where they spent some time in the study of the modern Greek, and soon after visited the seven churches of Asia. Mr. Parsons then went to Jerusalem, where he spent some months in distributing the word of life, and religious Tracts in 9 different languages. In Jan. 1822, in consequence of Mr. Parsons' declining health, they sailed for Alexandria, where, on the 10th of February, he yielded up his spirit to him who gave it.

Jan. 2, 1822, Rev. *Daniel Temple* and wife embarked from Boston to join the mission, and arrived at Malta, Feb. 22. With him was sent a printing-establishment, which has been, and will probably continue to be, a powerful and useful engine in promoting the designs of the mission. The press is established at Malta, and superintended by Mr. Temple. In 1823, 6 different Tracts had been printed in Italian, and 9 in modern Greek. This press was procured and is to be kept in operation for the term of 5 years, by benevolent individuals in Boston.

Rev. *William Goodell* and Rev. *Isaac Bird*, with their wives, arrived at Malta, Jan. 21, 1823. These Missionaries are under the direction of the American Board; but are supported by a benevolent Association in the city of New-York, entitled the *Palestine Missionary Society*. After their arrival, they continued at Malta till October, when in compliance with the wishes of their brethren, they sailed for the holy land, where they expect permanently to be settled.

Mr. Fisk, in company with Mr. Wolff, of the Jews' Society, and Mr. King, of the French Protestant Missionary Society at Paris, left Malta, Jan. 3, 1823, on a tour to Egypt and Jerusalem. While on their way, at Alexandria, they preached in 5 different languages to small assemblies, and distributed the Bible, or portions of it in 10. April 25, they entered the Holy City, where they spent some months, laboring for the spiritual good of its mingled inhabitants. Though the Missionaries of the American Board, in commencing a mission to the land of promise, have been called to endure many hardships and deprivations, and to experience many discouragements; yet there are many circumstances calculated to encourage and animate them to more persevering diligence and fidelity. Greeks and Armenians manifest an increasing eagerness to obtain the word of truth, and Jews and Mahomedans are disposed to listen with candor to arguments in favor of Christianity.

French Protestant Missionary at Paris, 1822.—Rev. *Jonas King*, M.—Mr. King, a native of the United States, but then residing in Paris was induced to join the Pal-

estine mission for a limited period, in consequence of the urgent solicitations of Mr. Fisk, soon after Mr. Parsons' death. The circumstance of his going from Paris awakened in a few individuals a spirit of missionary enterprise, which resulted in the formation of this Society. Mr. King was received under their patronage, for at least one year, but was to be under the direction of the American Board. He has labored in conjunction with their Missionaries, since his arrival, which was Nov. 2, 1822 With Mr. King the Society sent two founts of Greek types in aid of the mission.

The *British* and *Foreign Bible Society* has been actively engaged in circulating the Scriptures, at Malta and the adjacent countries, by means of the different associated Institutions, engaged in the Mediterranean mission. It has supplied multitudes with the precious volume of truth, who were eager to receive it, by furnishing travelling Missionaries with copies for gratuitous distribution. It also rendered timely aid to the Malta Bible Society in its first operations.

The following are among the important Institutions, that have resulted from missionary efforts at Malta and vicinity.

1. *Malta Bible Society* was organized, in 1817. The establishment of this Institution, which is destined to exert a benign influence on millions, now destitute of Revelation, is very much due to the zealous and persevering exertions of Mr. *Henry Drummond*, from Naples. Though on account of the disturbed state of Greece, the Society has been considerably embarrassed in its operations in that quarter; yet through various channels, the Italian, Greek, Armenian, Arabic, Syriac, Hebrew and French Bibles and Testaments have been distributed in most of the other countries bordering on the shores of the Mediterranean and Levant. The vital interests of this Society have been greatly promoted, and the sphere of its operations much enlarged by the American, Church and London Missionaries. In their itinerations into the adjacent countries, they have been furnished with Bibles by this Society, and have obtained subscriptions to aid its future progress.

2. In 1817, a *Tract Society* was instituted at Malta, which, in 1821, had circulated 10,786 Tracts, in various languages.

3. In 1818, a *School* was established at *Castle Zeitun*, by *Don Luigi Cammilleri*, a Roman Catholic Priest. This enlightened man commenced his school in a private house at his own expense with 30 boys. Having received his education in Spain, the Spanish Consul, on being made acquainted with his design, seconded his efforts by con-

tributing upward of $3,000 for the erection of a commodious school-house. In 1823, the number of pupils in this school was 100. A female school was attached to this, in 1822, which, in 1823, contained 50 scholars. Mr. Cammilleri's instructions are gratuitous, and he expresses a strong desire to have his countrymen become more enlightened and less superstitious.

4. A *School Society* was formed at *Valetta*, in 1819, through the efficient exertions of Mr. *Jowett* and Mr. *Wilson*. A convenient school-room was soon appropriated by the Government, to the use of an increasing school, under the direction of the Society. Lieut. Governor Power is President of this Institution, and his lady patroness of a female school, which was established by means of the unremitting efforts of a few benevolent ladies. The number of pupils in both these schools, in 1823, was about 320, and the whole number that had been admitted from their commencement, was 606 boys and 330 girls. These schools are conducted on the Lancasterian system, and exert an extensive and salutary influence. A school has been recently commenced on the island of *Gozo*, and preparations are making to open them in several villages in Malta.

5. *Malta Jews' Society* was formed, May 2, 1823. The object of this association is to form a centre of correspondence and communication for all Societies, which may wish to send Missionaries into these parts for the conversion of the Jews to Christianity.

MALVETTE, village in the district of Jaffna, Ceylon, near Oodooville, where the American Missionaries have established a school, and occasionally preach to an interesting congregation.

MALWAN, sea-port town, Hind. about 200 miles S. Bombay. The territory lately belonged to the Mahrattas, and this place was famous as a resort of pirates. The population, including a few neighboring villages, has been estimated at 7 or 8,000. Of these, 50 families are Brahmins; the rest mostly Soodras, and many of them of the lowest classes.

In 1819, Mr. *Horner*, then Wesleyan Missionary at Bombay, visited this and several neighboring villages to learn the state of the people, and the probable success of missionary efforts. His researches resulted in the opinion that here is an encouraging field opening for Missionary enterprise.

MAMALACHERI, village of Syrian Christians, on the coast of Malabar, Hind.—A school was established here in 1821, by the Missionaries at Cotym, under a native teacher.

MANAAR, populous native town on a small island of the same name on, W. side Ceylon, where Mr. *Ward* superintend-

ed a school of 40 boys during his residence at Calpentyn. It is expected a permanent mission will soon be established at this place.

MANAPAR, town in the Carnatic, Hind.—The Missionaries of the S. prom. C. K. have labored here with considerable success. In the latter part of the 18th century, here was a chapel in which a Catechist officiated, beside superintending a school.

MANARACAH, village of Syrian Christians, about 10 miles from Cotym, Hind. situated in a wild and romantic country. The Missionaries at Cotym ocasionally visit this church.

MANCHIONEAL, parish, Jamaica, W. Indies, on the south part of the island, on a bay of the same name, about 13 miles from Bath, and 60 from Kingston. This is considered a very important station, to which the Baptists have contemplated a mission for several years.

The *Wesleyan Missionaries* have large congregations here and on increasing society.

MANDANAREE, native town on the river Gambia, W. Africa, about 7 miles up the river from Bathurst, in the dominions of the king of Combo.

The natives are Mahomedans and Pagans, and their Paganism is mixed with the worst of Mahomedan superstitions. The masters are represented as proud, insolent and cruel; the servants as fawning, hypocritical and extremely dishonest. The generality of the people consider themselves authorized to cheat and steal from the white people at every opportunity. The king, who is a pagan, and quite despotic in his government, is rising in power.

Mission; W.M.S.—Messrs. *John Morgan* and *George Lane* commenced a mission here and at *St. Mary's*, in 1821. They met with a favorable reception from the king; but were much opposed by the Mahomedans. Tho' sickness retarded their operations, their prospects were flattering. They continued here and at St. Mary's acquiring the Jaloof and Mandingo languages, till 1823; when Mr. Lane was removed by death, and Mandanaree was relinquished on account of the climate. A new station has been commenced in its stead at *Macarthy's Island.*

MANEPY, parish in the district of Jaffna, Ceylon, 4½ miles N. by W. from Jaffnapatam, and 4 from Batticotta. Within 2 miles of the church and mansion-house belonging to the mission are 10 idol-temples, where heathen offerings are daily presented.

Mission; A. B. C. F. M.—*Levi Spaulding*, M.——Rev. *Henry Woodward* commenced a mission here in the early part of 1821; but was soon obliged to remove in consequence of ill health, and Mr. *Spaulding* immediately succeeded him, as resident at the station, and superintendant of

its concerns. Before the establishment of the mission, the Missionaries from Batticotta occasionally labored here, and established schools. The first school was opened in Dec. 1818, which soon contained more than 60 boys. In 1822, there were 5 schools connected with the mission, containing about 260 pupils. During the same year, a boarding-school was commenced, which, in June, 1823, consisted of 16 boys and 8 girls, who had received names in compliance with the wishes of benevolent individuals by whom they are supported. Six others were on trial. The children have generally made satisfactory progress in their studies, and many of them have manifested considerable anxiety for their spiritual welfare. The native preachers, interpreters, servants and larger boys in the mission, hold a meeting once a month, for the purpose of acquiring religious intelligence.—See *Jaffna*.

MANERCATT, or *Manerkate*, village of Syrian Christians, Hind. where the Missionaries at Cotym opened a small school, in 1820, under a native teacher.

MANICKAPPANGU, or *Manikkapongel*, village, 2 miles from Tranquebar, Hind. where the late Dr. *John*, Danish Missionary, opened a Tamul free school, in 1813, of about 30 pupils.—See *Tranquebar*.

MANICKTULA, village, Bengal, Hind. where a chapel has been built, and occasional labors furnished at the expense of the Bengal Society, auxiliary to L. M. S.

MANIKNANAM, Christian village, about 10 miles N. Tranquebar, Hind. The people are very desirous of literary and Christian instruction and have received much attention from the Missionaries at Tranquebar.

MAPOOTA; see *Delagoa Bay*.

MAQUASSE, town in the Bootchuana country, S. Africa, near the Maquasse mountains, about 20 miles from the Great or Yellow river. The place is well supplied with water, and the air is salubrious. In 1823, *Sibbunel*, the chief, with his people, removed from Yattaba to Maquasse, to escape the fury of the Mantatees. Here he intends to form a permanent settlement, as soon as the country is relieved from its present confusion. There are about 500 houses in the town, and a number of considerable villages in the neighborhood, with a vast population in the vicinity. The *inhabitants* are an interesting heathen people, believing in the existence of a good and an evil being, superior to themselves. They seem to be entirely ignorant of a future state of existence. As far as the Missionaries have been able to ascertain, they have not the smallest vestige of religious worship among them.

Mission; W. M. S. 1823.—*S. Broadbent, T. L. Hodgson*

Ms.—On their arrival the Missionaries received a hearty welcome from the chief and his people; and after three months residence, their prospects were encouraging for the establishment of an interesting and permanent mission.

MARAMANNA, village of Syrian Christians, on the river Panda, about 50 miles S. by E. Cotym, Hind.—The Missionaries at Cotym established a school here, in 1821, and occasionally visit the people.

MARATTO, village, Ceylon, about 11 miles from Colombo, where the Wesleyan Missionaries established a school, in 1817, under a Cingalese teacher.

MARJUANA, village, Ceylon, about 4 miles from Baddagamme. The Missionaries at Baddagamme usually visit this village on the sabbath, and have a school here under a Native teacher.

MAROOTZE; see *Bootchuana.*

MARQUESAS, or *Mendoca Islands*, group of islands in the South Pacific Ocean. About the centre of the group is in W. lon. 138°. S. lat. 10°. The population is variously estimated from 20 to 50,000. The affinity of their language to that spoken in the Society Islands shews them to be of the same nation; as also, their religious ceremonies and the multitude of their deities.

The Otaheitan converts have frequently visited these islands, and the people have become anxious to receive Christian instruction. Arrangements have been made to comply with their wishes.—See *Christina.*

MARSHPEE, town on the sea-coast, Barnstable County, Mass. near Plymouth. Rev. *Richard Bourne*, wishing to effect the civilizatiou of the Indians in this vicinity, purchased, at his own expense, a small territory at Marshpee, and gave it to them by deed, about the year 1660. His son soon after obtained an entailment of the land to them and their children forever. Mr. Bourne had previously labored among the Indians in this neighborhood, and was permitted to witness in them the happy effect of his instructions. About 1666, an Indian church was organized at Marshpee, and Mr. Bourne ordained pastor of it. In 1674, there were at this place and in the immediate vicinity, upward of 500 Indians, of whom 90 had been baptized; 27 were in full communion. Many had made considerable progress in the elements of knowledge. After the death of Mr. Bourne, an Indian named *Simon*, was settled over his brethren, who labored among them above 40 years. In 1693, there were 214 catechumens here and at two neighboring villages. During the 18th century, the number of Indians continued about the same as at the close of the 17th. They were all professed Christians, and many exhibited the spirit of the Gospel. Mr. *Hawley* com-

menced his labors among them, about 1757, and continued till 1807, when he was removed by death. He was formerly supported by a Corporation in London for propagating the Gospel in New-England; but this Society having withdrawn its support, he received some assistance from a Society in Boston for propagating the Gospel among the Indians and others in N. America. The present number of Indians is about 150, over whom Rev. Mr. *Fish* is settled as a minister.

MARTHA'S VINEYARD, island, S. E. Mass. about 8 miles S. Falmouth, and 12 W. Nantucket island. It is 21 miles long, and from 6 to 7 wide. Population, about 3,200. Indians, 400.

Rev. *Thomas Mayhew*, Jun. established himself on Martha's Vineyard, in 1642, and commenced learning the Indian language, with a view to instruct the natives in the truths of Christianity. *Hiacoomes*, who afterward became a preacher of the Gospel, was the first fruits of his labor. This convert, though opposed and derided by his brethren, manifested so much boldness and intrepidity in the cause of Christ, that many were induced to renounce their former idolatrous practices, and embrace the Gospel. In 1650, such was the anxiety of a considerable part of the Indians to hear the word of life, that Mr. Mayhew, to accommodate them, preached weekly at different parts of the island. About this time, schools were established among them. In 1674, there were supposed to be 2 or 3,000 Indians on this and a neighboring island, of whom 1,500 were praying Indians; 50 were regular church-members.

Soon after this, the number of Indians began to decrease, so that, in 1792, the whole number amounted only to about 440. While the Indians were fast verging toward annihilation, the zeal of the Mayhew family in bringing them to a knowledge of the truth, did not abate. Five successive generations have been indefatigable laborers on this and the neighboring islands.

Rev. *Frederic Bailies*, under the patronage of the *Society* for *propagating* the *Gospel* among the Indians and others in N. America, has labored for several years at Martha's Vineyard and in the vicinity. The Indians manifest an increasing desire to hear the Gospel, and to have their children receive instruction. Mr. Bailies extends his parochial duties to *Christiantown*, *Farm Neck*, *North Shore* and *GayHead*, and also to the small island, *Chabaquiddick*, at some of which places he instructs or superintends schools. The number of pupils in the several schools, in 1823, was 141.

MARUA, or *Mauroa*, island, in the S. Pacific ocean, in the vicinity of the Society Islands, about 15 miles W. Bo-

rabora. The inhabitants have followed the example of the natives of the Society Islands in renouncing idolatry, and in wishing for Christian instruction.

MASHOW; see *Bootchuana.*

MASULIPATAM, sea-port town, on E. coast, Hind. 292 miles N. Madras.—Rev. Mr. *Roy*, chaplain at this station, has been active in establishing schools.

MATAVAI, district of considerable extent in the northern part of the island Otaheite.

Mission; L. M. S. 1797.—*James Hayward, Henry Nott, C. Wilson,* Ms.—This was the first station occupied by the Missionaries, who first visited the Society Islands. They labored here with little apparent success till about 1809, when, in consequence of civil wars in the island, the station was abandoned, and not resumed till about 1817. At this time, Mr. Wilson removed to this place and established a school, which soon increased to 150 scholars. The Missionaries have since been unwearied in their efforts, and their success has exceeded their most sanguine expectations. In 1822, the total number of baptized persons was 264 adults, 137 children, candidates for baptism, 40, communicants 75, scholars in the schools, about 250 adults, and 100 children.—See *Otaheite.*

MATCHAPPEE; see *Bootchuana.*

MATHERKEL, village, in the district of Jaffna, Ceylon. It contains about 300 houses.

The *American Missionaries* established a school here, in 1820, and about 40 boys regularly attended. They statedly visit the place, and preach to considerable congregations.

MATILDA, town on the St. Lawrence, in Dundas county, Up. Canada.

The S. prop. G. F. P. established Rev. Mr. *Myers* at this place, in 1821.

MATSLABOROOS; see *Bootchuana.*

MATTACKOOLY; see *Kattoopellella.*

MATURA, small town and fortress near the southern extremity of Ceylon, at the mouth of Melipu river, near Dandra Head, 100 miles S. E. Colombo, 30 miles S. Galle, and 110 S. Kandy. E. lon. 80°. N. lat. 5° 52′. Here is a good harbor for small vessels. The surrounding country is wild; but well supplied with provisions of all kinds, particularly game. The *inhabitants* are mostly Cingalese and Portuguese, who are extremely superstitious, and profligate to a proverb. The place is famous for Budhism, Priests, Temples and Cingalese learning. Genius and intellect are very strikingly manifest in the children at this station.

Mission; L. M. S.—Mr. *Errhardt* arrived as a missionary at Ceylon, in 1804, and was soon after directed by Governor North to settle at Matura; where he labored amidst much opposition, and

many discouragements, with Christian fortitude and prudence, more than 10 years. His congregations were small, and his labors attended with little success. During the last years of his residence here, he was supported by Government and, about 1815, was removed to Caltura.

W. M. S. 1814.—*W. H. Lalman*, As. M.—The Matura Circuit extends 6 miles E. and 14 N. W. comprehending 14 places to which Missionaries itinerate regularly; others are occasionally visited. In 1820, there were connected with this station 14 schools, containing 720 scholars; but for want of funds, the schools have since been reduced to 9, and the pupils to about 500 with 12 masters and catechists. A chapel was opened, in 1822. The Missionaries have preached in Cingalese, Portuguese, and English, and notwithstanding the forbidding appearances of the people, and the numerous embarrassments under which they have labored, several of the natives have hopefully embraced Christianity, and the Missionaries are encouraged to hope, that their labors will be extensively useful, especially to the rising generation. In 1823, there were 25 members in Society.

Several schools in the district are supported by Government. Mr. Errhardt formerly superintended them; they have recently been under the care of Messrs. *Mayor* and *Ward*, Church Missionaries at Galle.

MAUBOOKIES; see *Caffres.*

MAUGERVILLE, town, New-Brunswick, on St. John river, 30 miles above Bellisle.

Mission; S. prop. G. F. P.—Rev. Mr. *Bissett* labored successfully here, for many years previous to his death, about 1815. Communicants, 452—scholars, 63.

MAUI; see *Mowee.*

MAUMEE; see *Ottawas.*

MAUPITI, one of the Society Islands in the S. Pacific Ocean, 40 miles W. Borabora.

Mission; L. M. S.—About 1822, two native teachers were sent here from Borabora. In 1823, Messrs. Tyerman and Bennet visited Maupiti in compliance with the earnest request of the king. They witnessed the rapid progess the people had made in the knowledge of the Gospel, and were present at the baptism of 74 persons; 291 having been baptized, in all 365. They assisted in the formation of one auxiliary Missionary Society. The subscription amounted to nearly 1,000 bamboos of cocoa-nut oil.

MAURITIUS, or *Isle of France*, island in the Indian Ocean, about 600 miles E. Madagascar, of a circular form, 150 miles in circumference. It was discovered by the Dutch, in 1598, and named Mauritius in honor of the Prince of Orange. Early in the 17th century, it was abandoned by them, and the

French took possession soon after, and changed its name from Mauritius to the Isle of France. The island became their chief naval station in the East Indian seas, and preserved its importance after the French were expelled from the continent of India. In 1810, it was taken by the English, and may now be considered as permanently attached to the British dominions. Toward the sea-coast, the island is mountainous; some of the summits are high and covered with snow during the year. Many parts of the inland country are very fertile, and the finest tropical productions grow spontaneously in great perfection. The principal exports are coffee, cotton, indigo, sugar and cloves. The *inhabitants*, exclusive of the military, are chiefly French colonists, Creoles and Blacks, from Madagascar and Mozambique. They were formerly heathens, or Roman Catholics; but the Catholic religion has fallen into disrepute, and there are but few priests on the island. The population, in 1807, was estimated at 70,000, more recently it has been computed at 90,000. E. lon. 58°. S. lat. 20°.

Efficient measures have been taken for the abolition of the slave trade in this and the neighboring islands.

An Auxiliary to the B. F. B. S. was formed here in 1813, which has been unremitted and progressive in its exertions.

Mission; see *Belle Ombre, Port Louis.*

MAVELLIKERRY, or *Mavelicari*, village of Syrian Christians, S. Cotym, on the Malabar coast, Hind. where a parochial school was established by the Missionaries at Cotym, in 1820, under a native teacher. Dr. Buchanan visited this church in his tour through India. The Missionaries occasionally preach here.

MAYABURAM; see *Tranquebar.*

MAY-DAY MOUNTAINS, rise of land in the island of Jamaica, 15 or 20 miles from Carmel.

The *United Brethren* have preached occasionally to the negroes on these mountains, who are extremely anxious to learn the way of salvation. Several have been baptized and admitted to the church. The Brethren hope soon to be able to comply with their wishes, and establish a permanent mission among them.

MAYHEW, mission-settlement of the A. B. C. F. M. among the Choctaws, in the Lower Towns district, within the state of Mississippi, 35 miles from its eastern boundary. It is situated on the S. side of the Ooktibbeha creek, 12 miles above its junction with the Tombeckbee, and 100 miles E. Elliot. W. lon. 88° 15′. N. lat. 33° 20′. The name of Mayhew was given to this station in remem-

brance of the distinguished family of Mayhews, who labored among the Indians on Martha's Vineyard. This site and the scenery around are thus vividly described by Rev. Mr. Goodell, Missionary to Palestine. "As I drew near the long wished for spot, there opened unexpectedly to my view an extensive prairie, which contains several thousand acres, and which appeared to be without a single stone or tree, or fence, except the railing which enclosed the fields of Mayhew. These fields are on the N. side of the prairie, and directly in front of the mission-houses. Casting your eyes over the prairie, you will discover here and there, herds of cattle, of horses and of wild deer, all grazing and happy. This is certainly the loveliest spot my eyes ever saw. The prairie has very gentle elevations and depressions, which contain each from 100 to 1,000 acres, and which, from a little distance, resemble the undulatory motions of the waters of the Atlantic, a few leagues from the land, after a tremendous storm. As I walked on, pausing and wondering, Mayhew would often almost wholly disappear, and again it would rise to view in still greater loveliness, half encircled with the oak, the sycamore and the mulberry, which border on the prairie on all sides. Flowers of red, purple, yellow, and indeed of every hue, were scattered by a bountiful God in rich profusion, and in all the beauty and innocence of Eden, on each side of my path, and their fragrance was as if the incense of heaven had been offered. The distance to Mayhew, which at first appeared to be not more than a few hundred rods, I found to be not less than two miles. But though the distance was so great, and though my limbs, through excessive fatigue, could scarcely perform their office, yet in contemplating this lovely scene, with all its interesting associations, my soul, ere I was aware, 'made me like the chariot of Amminadib."

Mission; Cyrus Kingsbury, Alfred Wright, Ms. *William Hooper,* Miss *Anna Burnham,* teachers; *Calvin Cushman,* farmer; *Samuel Wilson, Philo P Stewart,* mechanics; Mi *Vina Everett,* tailoress. —Mr. Kingsbury commenced preparations for building here Feb. 23, 1820, and removed with his family in November following. Mr. Wright, who has paid considerable attention to the Choctaw language, joined him the next year. A school was opened with 12 scholars, April 30, 1822; at the close of one month, it contained 34. Dec. 30, of the same year, a school-house, constructed on the Lancasterian system, was opened for the reception of the school. The schools at the station are in a flourishing state, and contained, in 1824, 60 pupils. Many of the scholars have re-

ceived English names, and are supported by the munificence of benevolent individuals or associations.

A *church* was organized, May 5, 1821, composed principally of the mission-family. A pleasing work of grace has since been experienced, and as fruits of it several have professed their faith in Christ.

The *property* belonging to the station, consisting in lands, buildings, live stock and utensils, was estimated, in 1822, at $9,305.

MEERUT, large town in the province of Delhi, Hind, 22 miles S. E. Delhi. E. lon. 77° 52′. N. lat. 29° 10′. Here is one of the most important military establishments in the Presidency of Bengal.

Mission; C. M. S. 1813.—*Moonéf Messeeh*, native teacher.—The corresponding Committee of this Society at Calcutta first employed two native Christians at Meerut, to read the Scriptures and superintend schools. In 1815, *Henry Fisher* arrived as chaplain of the military department, who has ever been active in promoting the spiritual welfare of the heathen around him. He has been instrumental of bringing several natives to the knowledge of the truth, and of collecting a small church and congregation, to which he statedly preaches once on the Sabbath in Hindostanee. Several schools have been established in the vicinity, under the superintendence and instruction of native Christians. A Lending Library and Depot of Books have been established here by the *Diocesan Committee* of the *Christian Knowledge Society*, under the direction of the chaplain.

MELBURNE, town, Buckingham county, Canada, on the St. Francis, 50 miles S. by E. Three Rivers.

This circuit, which, in 1822, was under the care of *Henry Pope*, of the W. M. S. presents an interesting and important field for missionary enterprise. The people are very destitute of religious instruction; but listen with deep attention to occasional preachers. Members in Society, in 1822, 75, many of whom appear to walk in the fear of God.

MELVILLE HALL; see *Dominica*.

MENADO, one of the Moluccа Islands, in the E. Indian ocean.—Mr. *Kam*, of Amboyna, has occasionally extended his useful labors to the inhabitants of this island; and, as early as 1822, stationed one of his fellow-laborers here.

MENANCABOW, populous and extensive kingdom in the interior of Sumatra, where the Missionaries at Penang extend their labors.

MENDOZA, city, near S. W. corner of Buenos Ayres, at the foot of the Andes. Population, 21,000.—Mr. *Thompson*, agent of the B. F. S. S. about 1819, organized a flourishing female school at this place, under the highest pat-

ronage. Schools were also established at *Monte Video* and *San Juan*.

MENIOLAGOMEKAH, formerly an Indian town, about a day's journey from Bethlehem, Penn.—About the middle of the 18th century, the U. B. formed a regular establishment of Christian Indians, at this place, and settled a Missionary among them.

MENOMINEE, tribe of Indians in Michigan territory, who reside principally on the banks of Menominee river, which falls into Green Bay, 60 miles N. E. Fort Howard. They are estimated at about 4,000.—See *Green Bay*.

MER, town, France. Pop. 4,300.--Mr. *Kerpezdron*, Wesleyan Missionary, has labored here with encouraging success, for several years. He has opened a Lancasterian school, and formed a Bible, Missionary and Tract Society.

MESOPOTAMIA, station of U. B. on the island, Jamaica, W. Indies.—As early as 1800, the number of baptized, here, was 45. The success has not been great since.

MIAMIES, tribe of about 800 Indians, in Indiana, inhabiting 4 villages on 2 branches of the Wabash. Within a few years, they have rapidly advanced in civilization. They are anxious their annuities from government, which they formerly expended in buying whiskey, should be appropriated for the improvement of their children, and the support of religious institutions among them.—See *Fort Wayne*.

MIDNAPORE, town in the province of Orissa, and capital of a district of the same name, 70 miles W. by S. Calcutta. It is a considerably populous place, through which multitudes of pilgrims pass on their way to visit the temple of Juggernaut.

Mission; 1817.—*Domingo D'Cruz*, Portuguese M. *Muden*, N. As.—The Baptist Missionaries at Calcutta defray the expenses of the Missionaries at this station from their own private resources. By means of Mr. D'Cruz, who itinerates into the neighboring region, many have heard the tidings of the Gospel with joy. The inhabitants of one village in the vicinity, who had formerly, through the instrumentality of a Roman Catholic Priest, renounced cast, and become proselytes to the Catholic faith, received the Scriptures with gladness, having never before seen them, and requested that a house for religious worship might be erected in their village. Where a few years ago, religious books and Tracts were refused by the people, now many are anxious to peruse the sacred volume, and appear to be zealous inquirers after the way of eternal life. Four have been baptized. Among the villagers of *Gavakhalee*, *Muneebgur*, *Purtabpore*, and *Tumlock*, in 1822, he had distributed about 1,200 Orissa and Bengalee books.

MILETTA, parish, 2 miles E. Tillipally, district of Jaffna, Ceylon.

A school was opened here by the American Missionaries, June 4. 1818, with about 30 boys. The number, in 1822, was about the same. The progress of the children is encouraging and satisfactory. The Missionaries preach at stated times to the natives, though they manifest considerable indifference.

MINIARY, or *Munoharee*, town, Bengal. Hind.—Previous to the death of Mr. *Grant*, in 1807, he had labored at this place with considerable success, in establishing schools and circulating the Scriptures.

Mr. *Moore*, Baptist Missionary, succeeded him; but abandoned the station, in 1809.

MINSK, city, Poland, 25 miles E. by S. Warsaw, containing at least 12,000 Jews.—The Missionaries of the L. J. S. have repeatedly visited the Jews, and found a spirit of candid inquiry among them on the subject of Christianity.

MIRAMICHI, town, on N. E. coast of New Brunswick.—The S. prop. G. F. P. has contributed to the support of Christian institutions at this place.

MIRZAPORE; see *Burdwan*.

MIRZAPORE; see *Calcutta, Mission*, C. M. S.

MIRZAPORE, large town, in the district of Chunar, Allahabad, Hind. on S. bank of the Ganges. E. lon. 83° 30′. N. lat. 25°. It is one of the greatest inland trading towns of Hindostan, and consists of handsome European houses and Native habitations, with clusters of Hindoo temples, crowding the banks of the Ganges.—Since 1818, Mr. *Bowley*, Missionary at Chunar, has visited this place, at the annual Hindoo Fair, on which occasion it is estimated that 40,000 people assemble, among whom he distributes the word of life with the cheering hope that many will be savingly benefited. Previous to his visits, the seed of the Gospel had not been sown in this most extensive field for missionary labor.

MOBATEE, most northerly Coranna town, in the Bootchuana country, about 100 miles N. E. New Lattakoo, S. Africa.

Mission; L. M. S.—*Cupido Kakkalah*, N. As.—This Hottentot Teacher removed from Malapeetze with a portion of the inhabitants, about 1820. He assembles the people, morning and evening, for instruction and prayer, and 3 times on the sabbath. The influence of his labors has been very apparent in the moral change among the people here, and in the vicinity.

MOHAWKS, one of the Six Nations of Indians, celebrated in the history of America. They were formerly very powerful, and resided on the Mohawk river. About 1776, part emigrated to Upper Canada with Sir John Johnson, in consequence of a strong, previous attachment to the John-

son family. Having lost their possession on the Mohawk during the revolution, they settled on a tract of land on the Grand River, purchased for them by the king of Great-Britain, for their loyalty and attachment during the revolutionary war. They were afterwards joined by their brethren. This tract is 100 miles long and 12 wide, intersected by the river.

The liturgy of the Church of England, and some parts of the Scriptures, have been translated into the Mohawk language, and efforts to introduce the knowledge of Christianity among them have been crowned with the divine blessing. At Mohawk village, they have a Chapel and schoolhouse, where public worship is attended and schools instructed. They have enjoyed the labors of several schoolmasters and catechists, and the occasional visits of Missionaries. Two churches have been organized, one by the Wesleyan Missionaries, and the other by the Missionaries of the Society prop. G. F. P. which Society, in 1823, sent out Rev. Mr. *Morley*, as a permanent Missionary among them.—See *Bay of Kenty*, *Grand River*.

MOHEAKUNNUKS, or *Muhhekaneew*; see *New Stockbridge*.

MOHEGAN, formerly a powerful tribe of Indians in Connecticut. Only a small remnant remains, in a village of the same name, on W. bank of the Thames, 4 miles S. Norwich. Through the instruction of Missionaries, and other means, many have been brought under the influence of Christianity. Different dialects of the Mohegan language are spoken by all the Indians in New-England, and by many other tribes. The languages of the Delawares in Pennsylvania, the Penobscots on the borders of Nova-Scotia, the Indians of St. Francis, in Canada, the Shawanese, on the Ohio, the Chippeways, to the westward of lake Huron, the Ottaways, Menominees and many others are radically the same with the Mohegan.

A portion of this tribe and of the Narragansetts, 400 in number, removed with Rev. *Samson Occum*, in 1788, to land given them by the Oneidas, near Oneida lake, which was confirmed to them by the State of New-York.——See *Brothertown*, *Shekomeko*.

MOINPOORA; see *Digah*.

MOKAI; see *Bellary*.

MOLENULIET, village on the island of Java, within a mile of Batavia.—In 1813, Rev. *Wm. Robinson*, Baptist Missionary, commenced his residence at *Weltevreden*; but soon removed to this place, where he was joined by Mr. *Riley* and a Native preacher from Serampore. They have successfully promoted the objects of the mission in this and other places on the island.

MOLHOOP, estate on the Cottica, Surinam, S. America.—

The Missionaries of the U. B. at Paramaribo have labored among the slaves on this plantation, with encouraging success, and the proprietor has built a large meeting-house for their accommodation.

Molucca, or *Spice Islands*, in the E. Indian ocean, first discovered by the Portuguese, in 1510, who were the owners, till they were wrested from them by the Dutch, in 1607. They are chiefly famous for the productions of nutmegs and cloves.—See *Amboyna, Banda, Ceram, Karuko, Ternate.*

Monghyr, populous city and capital of the Monghyr district, in the province of Bahar, Hind. E. lon. 86° 37′. N. lat. 25° 24′. It is situated on the S. bank of the Ganges, 250 miles N. W. Calcutta. Here is a fortress, and a station for the Invalids of the British army.

Mission ; B. M. S. 1816.—*Hingham Misser, Nyansook*, Native Laborers.—Rev. *John Chamberlain* was an active and faithful Missionary at this place for several years, and a number of Hindoos have been brought to love the truths of the Gospel. He translated the New Testament, and a considerable part of the Old, into the Brij Basha dialect, and some parts of the New into the Hindee. Mr. C.'s widow remains at the station, and is an efficient agent in promoting the interests of the Mission. A place of worship has been built, and 3 schools established, two for boys, and one for girls. Pupils, in 1820, about 60, a number of whom are able to read the Scriptures with readiness. Divine service is performed on the Sabbath by the native laborers, who, on other days, are engaged in reading and speaking to the people concerning the way of salvation. Several Hindoos have been baptized. An auxiliary Missionary Society has been formed, which expends about $130 per annum, in supporting schools and native teachers.

Mongolis, *Monguls*, or *Moguls*, a Tartar people of ancient origin, and of widely extended dominions, in N. W. parts of Asia. They are said to have been the descendants of Japhet, the eldest son of Noah. Their country extends nearly 1,000 miles from E. to W. and 600 from N. to S. and is bounded N. by Siberia; E. by Eastern Chinese Tartary; S. by the great wall and Leaotong, and W. by Independent Tartary. The nation all speak the same language, comprehending several dialects. They form themselves into wandering hordes, and live in plain tents, which they transport from one place to another, according to the temperature of the different seasons, or the wants of their numerous flocks. Except a few who have wandered beyond the limits here described, they are governed by khans, or particular princes, independent of each other; but all

subject to the emperor of China, whom they consider the grand khan of the Tartars. These people compose 49 standards, each of which comprehends an indeterminate number of companies of about 1,000 individuals each.

The *religion* of the Mongul Tartars is confined to the worship of Fo. They entertain the most superstitious veneration for their Lamas, though these are clownish, ignorant and licentious priests. See *Buriats, Calmucs.*

Monroe, station of the Mis. Soc. of the Synod of S. Carolina and Georgia, in the Chickasaw country, situated within the chartered limits of Mississippi, about 50 miles from its eastern boundary, on an elevated spot of the dividing ridge between the waters of the Tombeckbee and Yazoo, 2 miles S. Mackintoshville, about 30 W. Cotton-gin-Port, and 70, N. W. Columbus.

Mission ; 1821.—*Thomas C. Stuart, Hugh Wilson, Wm. C. Blair,* Ms.—2 male and 4 female As.—Mr. Stuart commenced this station, and was employed about 18 months in clearing land and erecting suitable buildings for the mission. In 1823, about 40 acres were under cultivation.

In May, 1822, the school commenced, and the average number of scholars is about 50, who are orderly and industrious. Their progress is gratifying, and the prospects of the mission are highly encouraging. Religious meetings are well attended, and several have hopefully embraced the truth. Local schools are contemplated in the vicinity.

Monrovia, American town in the territory of Liberia, W. Africa. This name was given to it by the American Colonization Society, in remembrance of the eminent services with which President Monroe was pleased to honor the struggling settlement. The inhabitants, about 240 in number, consist principally of free colored people, who have emigrated from the United States. It is situated on the river Mesurado, half a mile from its mouth, and about a mile from the N. end of Cape Mesurado. The town is regularly laid out in squares, and consisted, in 1824, of 70 or 80 houses, which have every appearance of neatness and comfort. This settlement was commenced, in 1821, under the superintendence of the American Colonization Society.—See *Liberia.*

Montego Bay, sea-port town, Jamaica, on the North coast, upon a bay of the same name. It is a flourishing commercial town, of about 230 houses. W. lon. 77° 50′. N. lat. 18° 29′.

Mission ; W. M. S. 1789.—*James Horne, H. Allen,* Ms.—Much good has resulted to the inhabitants of this town from the faithful labors of Missionaries. The appearances are, at present, encouraging; the congregations are large, and

the word of God is overcoming those prejudices, which, at first, greatly retarded its progress. Members in Society, 160, in 1822.

The *Baptist Missionary Society* has recently sent out Rev. Mr. *Burchel*, and it is expected he will be stationed at Montego Bay.

MONTE VIDEO; see *Mendoza.*

MONTREAL, town, L. Canada, on an island in the river St. Lawrence. In size it is the 2d town in the province, and the 1st in commercial importance. Population, in 1822, 18,767, of whom 6,877 are English.

Mission; W. M. S.—*James Knowlan*, M.—In 1822, members in Society, 161.

MONTSERADO, or *Mesurado;* see *Liberia.*

MONTSERRAT, one of the W. India Islands, under British authority. It is about 25 miles in circuit, and contains a population of about 11,000, of whom 10,000 are blacks. W. lon. 61° 42′. N. lat. 16° 45′. There are more than 40 estates on this island.

Mission; W. M. S. 1820.—*T. K. Hyde*, M.—Rev. *John Maddock* visited this island, and opened a school with 103 scholars, May 28, 1820. In 1822, 221 pupils belonged to the schools, who generally make satisfactory improvement. Many owners of the estates encourage Missionary efforts, and contribute liberally for the prosperity of the Mission. One or two chapels have been erected, which are crowded with persons famishing for the bread of life. The congregations are numerous and attentive. The labors and instructions of the Missionaries have produced a visible moral change among the inhabitants, some of whom have become the hopeful subjects of divine grace. Where habits of dissipation and rioting formerly prevailed, now, to a great degree, decorum and good order predominate. Members in society, in 1824, 5 whites, 44 blacks. An auxiliary Missionary Society was formed, August 5, 1823, under the patronage of the most influential characters on the island. At its formation about $130 dollars were contributed.

MOOA; see *Tongataboo.*

MOODELLOOR; see *Mothelloor.*

MOOKUPPARKUDERIPPOO, village, in Tinnevelly district, Hind. about 2 miles from Nazareth.—In 1819, the Church Missionaries at Tinnevelly formed a native congregation here, and, for some time, superintended a school, which they have resigned to the care of the Missionaries of the Christian Knowledge Society at Nazareth.

MOOKLANGAM; see *Negombo.*

MOOLAI, or *Mooly;* see *Changany.*

MOQUANAS; see *Bootchuanas.*

MOORADABAD, town, in Delhi, Hind.—*Fuez Messeeh*, stationed at Bareilly, passed

much of the year 1822, at this place and *Rampore*, making known the Gospel to some natives of high rank, who wished to be informed more accurately of the Christian religion.

MOORAPPANADOO; see *Tinnevelly.*

MOOROOGENOORCHY; see *Tinnevelly.*

MOORSHEDABAD, very large and populous town, and formerly, capital of Bengal, extending 8 miles on both sides of the most sacred branch of the Ganges; 130 miles N. W. Calcutta. Population estimated at about 200,000.

Mission; B. M. S. 1816.—*Stephen Sutton*, M.—*Kureem, Bhoudgur*, N. As.—Mr. *J. W. Ricketts* commenced missionary efforts here by opening schools for native children. Mr. Sutton entered on his labors with many fears, in 1819; but, in 1820, he had collected an attentive congregation, baptized 22 individuals, and gathered a church of more than 50 members. Beside his efforts here, he preached to a large congregation of soldiers at Berhampore where he has a church of 60 members. The native assistants are diligently employed in communicating the messages of salvation in the streets and markets. In 1821, about 200 children were receiving instruction. June 16, 1819, a School Society was formed by European gentlemen, at this place and Berhampore. The Society raises upward of 600 dollars yearly, and supports several schools.

MOOSHOOLATUBBEE, one of the chiefs of the Choctaw nation, residing about 20 miles southerly from Mayhew. This chief has been a steady friend of the Missionaries, and, in compliance with his request, a school was commenced in his house, in June, 1823, for the instruction of his family and such other children as may conveniently attend. It is under the patronage of the A. B. C. F. M.—*Adin C. Gibbs*, Sm.

MORANT BAY, considerable town on the S. coast of Jamaica, about 30 miles from Kingston. W. lon. 76°. N. lat. 17° 54′.

Mission; W. M. S. 1802.—*John T. Thompson*, M.—Missionaries from Kingston, at first, visited this place, and soon succeeded in collecting a Society of about 90 members. On account of violent persecutions, however, it was visited regularly but a short time. It is now an important place in a considerable circuit. The congregation is large and interesting, consisting principally of slaves from the adjacent estates. Members in Society, in the whole circuit, in 1822, 3,078. At the same time a school was instructed, consisting of about 35 pupils.

MOOREA, a name sometimes given to the island, *Eimeo.*

MOSQUITOS, Indians, who inhabit a country, from 1,000 to 1,200 miles in extent, on

the southern shores of the Bay of Honduras. They are characterized by the general marks of heathenism, being indolent, ignorant and superstitious; though not so strongly addicted to vicious habits as many barbarous nations. They are much attached to the English. Their king, who has received his education at the expense of the British government, avows himself a Christian, and has promised his support to any efforts to christianize his subjects. Many of his chiefs wish their children to be instructed, and a number of circumstances combine to recommend these rude natives to the attention of the Christian world. Some little exertion has been made by a number of benevolent Societies to introduce the knowledge of the Gospel among them; but as yet, a greater part are enveloped in moral darkness. In May, 1824, Mr. *John Fleming* and wife sailed from London to commence a mission among this people.—See *Honduras.*

MOTHELLOOR, *Moodelloor*, or *Mudalore*, village, in Tinnevelly district, Hind. a few miles S. Nazareth.

Mission; S. prom. C. K.—*Viservarsemarden*, Country priest.—About 1800, Mr. *Jœnicke*, Missionary of this Society, commenced a mission here, and at *Nazareth*, and established a Protestant church at each place, where the same Society continues to support Native priests, and to furnish the congregations with books. These villages present the singular phenomenon of the abodes of men in India without an idol temple. In 1818, there had been 52 converts from heathenism, and 127 communicants at both places. Schools have been established.

MOUNTACK; see *Long Island.*

MOUNTAINEERS; see *Labrador.*

MOUNT DENSON, Nova-Scotia.—The *Wesleyan Missionaries* have an extensive circuit here, and an increasing Society. A happy change has been produced in the state of society.

MOUNT GOY; see *Grenada.*

MOUNT HORN; see *Grenada.*

MOUNTJOY, mission-station of the *United Brethren*, on the island of Antigua. Several proprietors of plantations and the colonial government have assisted considerably in defraying the expenses of this station. A chapel was opened, Nov. 25, 1821, where some of the Missionaries usually preach on the sabbath.

MOUNT YOUNG, on the island of St. Vincent, about 24 miles from Kingston. The *Wesleyan Missionaries* have a chapel here, and preach to large assemblies.

MOWEE, according to modern orthography, *Maui*, one of the Sandwich Islands, 48 miles long, 29 wide, and about 30 N. W. Owhyhee, containing 600 square miles. The island is generally fer-

tile, and contains about 65,000 inhabitants. E. lon. 203° 40′. N. lat. 20° 49′.----See *Sandwich Islands.*----*Mission*, See *Lahinah.*

MOYPAULDIGGY; see *Calcutta, Mission*, B. M. S.

MUDALORE; see *Mothelloor.*

MUDNABATTY; see *Calcutta, Mission*, B. M. S.

MULAMCULAM, village of Syrian Christians, Malabar, Hind. where the Missionaries at Cotym opened a school, in 1821.

MULANDURATTE, or *Mulundurle*, village of Syrian Christians, Malabar, Hind.—The Missionaries at Cotym opened a school here, in 1820, under a Native teacher.

MULLYOOR; see *Tranquebar.*

MUNEEBGUR; see *Midnapore.*

MUNSEES, Indians of the Delaware tribe, so called from the name of the place where they formerly resided on a branch of the Susquehannah. —See *Senecas.*

MUNRO ISLAND, very fertile piece of ground in the back water, on the Travancore coast, Hind. about 8 miles N.E. Quilon. Its form is very irregular, average diameter, about 2½ miles, intersected by 2 navigable rivers, and indented with several deep bays, in one of which fish are found in abundance. It has been given by the Ranee of Travancore for the support of the Syrian College at Cotym, and named Munro Island, in honor of Col. MUNRO, through whose influence the gift was made. Here is a village of Syrian Christians, among whom the Missionaries at Cotym opened a school, in 1821.

MURRAY HARBOR, station of the *Wesleyan Missionaries*, on E. coast of the island St. John's, in the gulf of St. Lawrence.---*John Snowball*, M.

MUSTIQUE; see *St. Vincent.*

MUTTRA, or *Matra*, populous town, in Agra, Hind. on the Jumna, a branch of the Ganges.—In 1814, *Talib Messeeh Khan*, who embraced Christianity under the ministry of *Abdool Messeeh* at Agra, was stationed here to enlighten his countrymen.

MYLAPPALLYUM: see *Tinnevelly.*

MYSORE, province in the southern part of India, between 11° and 15° N. lat. subject to the Presidency of Madras. It is bounded N. by Visiapore and Golconda; E. by the Carnatic; S. by Madura, Travancore and Cochin, and W. by the Ghaut mountains. The climate is temperate and healthy. The soil is luxuriant, and produces all the grains and vegetables of other parts of India; and also many of the fruits of Europe. The inhabitants are generally Hindoos.

Mission; see *Bangalore, Bellary, Humpee, Seringapatam.*

N.

NAGAPATTANAM; see *Negapatam*.

NAGORE; see *Tranquebar*.

NAGOTNEA, town in the Mahratta country, about 24 miles E. Allabag, containing 7 or 800 inhabitants. The *American Missionaries* at Bombay established a school here, in 1821.

NAGPORE, capital of the eastern Mahrattas, 615 miles W. Calcutta. Population, 80,000.

Mission; B. M. S. 1812.—*Ram-mohun*, native, labored here some years, with considerable success. A church was formed, in 1815, and, in 1816, above 80 scholars were receiving instruction in the schools. In consequence of hostile operations in this quarter, the station has since been abandoned.

NAGRACOIL, town in S. Travancore, Hind. near the southern extremity of the Ghaut mountains.

Mission; L. M. S. 1805.—*Charles Mead, Charles Mault*, Ms.—*H. Ashton*, English teacher.—Connected with this Mission, in 1822, were 17 readers and 30 schoolmasters, all natives.

Nagracoil is the head-quarters of those missionary operations in S. Travancore, of which Magilady was formerly the centre. Here, in 1822, was a female school of 14 pupils, a Bazar school for heathen children of 40, and a central school, designed to prepare the more forward scholars, from all the other schools, for future usefulness. In this, above 50 pupils are maintained. In addition to these, a school of industry has been established, which supports itself. A large chapel and dwelling-house have been presented to the mission, principally through the liberality of the *Queen* of Travancore and Col. *Munro*, who have rendered important aid to missionary efforts in this quarter. In 1822, there were 36 schools at this and 23 out-stations, at several of which chapels have been erected. The Scriptures are weekly read and explained at the stations, and many other villages by Catechists and native Assistants, and occasionally by the Missionaries. The beneficial and enlightening influence of missionary labors in this vicinity is very visible. More than 5,000 people, renouncing their heathenish superstitions, have become nominally Christians, and are enjoying the blessings of Christian instruction. Several hundreds have been baptized. A printing press has been established, the influence of

which is extensively felt. A Tract Society has been recently formed, and a periodical publication is contemplated. This mission is in part supported by the produce of lands, granted for its use by the native authorities. The following are among the out-stations connected with this; *Amandavilly, Auticanda, Covilvilly, Etambully, Magilady, Oodagerry, Pichakuirrupu, Pittalum, Tamaracoolum.*

NAIN; see *Gnadenhutten.*

NAIN, Mission-station of the United Brethren, on E. coast, Labrador, 150 miles S. Okkak. In 1771, a number of the Brethren settled at this place, and commenced their efforts to christianize the Esquimaux Indians. Evident tokens of the divine blessing have attended their persevering labors. The number of inhabitants in the settlement, in 1823, was 182, of whom a greater part belong to their congregation. A chapel has been built, a church formed, and schools established. The future prospects of the Mission afford much encouragement to these faithful and unwearied Missionaries.—See *Labrador.*

NAMAQUAS, race of Hottentots in S. Africa. They inhabit the N. W. corner of Cape Colony, and spread beyond it, N. of the Orange River on the coast of the Atlantic. Their territory is divided into Great and Little Namaqualand. Great Namaqualand lies N. of the Orange River. The Namaquas differ but little in their persons and habits, from the other tribes of Hottentots; but speak a language in many respects, very dissimilar. See *Hottentots.*

Mission; see *Africaner's Kraal, Bethany, Bethesda, Buffels River-Hills, Gammap, Kleine, Lily Fountain, Pella, Rede Fountain, Steinkopff.*

NANCAWERY, one of the Nicobar islands, in the Bay of Bengal. E. lon. 93° 43′. N. lat. 6°. About the year 1768, the *United Brethren* made an attempt to establish a Mission on this island; but, on account of the extreme difficulty of learning the language of the people, the unhealthiness of the climate, and a combination of other unfavorable circumstances, their efforts were rendered abortive. Eleven Missionaries having died on the island, and 13 others having contracted a disease of which they never recovered, the Mission was abandoned, about 1787.

NANGANCHERRY, considerable heathen village, in Travancore, Hind. between Palamcotta and Nagracoil. At this place is a large heathen temple.—The Missionaries at Palamcotta have distributed Tracts here in the Tamul and Teloogoo languages, and have otherwise labored to introduce the Gospel.

NANGOOR, or *Nangnoor;* see *Tranquebar.*

NANTUCKET, island, Mass. about 10 miles E. Martha's Vineyard, and about 15 long.

The *Mayhews* and *Elliot* labored with much success among the Indians, who resided here, in the early settlement of this country. In 1674, the number of Indian families was estimated at 300. Among these were about 30 members in the church, and about 300 who prayed to God and observed the sabbath. They had meetings in 3 different places, and 4 Indian teachers.

NARRAGANSET, formerly a numerous tribe of Indians in Rhode Island. They have been scattered, and reduced to about 400, who reside at Charlestown.—In 1733, Rev. Mr. *Parks* was sent by the Commissioners of Indian affairs, England, to preach to this tribe, and to such of the English as would attend on his instructions. After some years, several of the Indians were seriously impressed with the truth, and, in 1743, the power of God was most remarkably displayed among them. The greater part were impressed with a serious concern for their souls, and many gave convincing evidence of a saving change. They have since greatly degenerated; but there is still the remains of a Christian church among them.—See *Charlestown*.

NARDUTERRU; see *Nellore*.

NASSAU, capital of New Providence, Bahamas.—The *Wesleyan Missionaries* have successfully labored here.

NATICK, town, Mass. on Charles river, 18 S. W. Boston.—In 1651, a number of Indians, who had embraced the Gospel under the labors of Rev. *John Elliot*, united in forming a settlement here, which they called Natick. In 1660, the first Indian church was organized at this place, which consisted of about 45 members, in 1670. This church continued for many years with little variation; was reduced to 10 members, in 1698, and was extinct in 1721, when Rev. *Oliver Peabody* commenced his labors here, which were continued about 30 years. He was ordained in 1729. During his labors, a church was organized, 189 Indians were baptized, and 422 white persons. Thirty-five Indians were admitted to the church, under his ministry, and 130 whites. Since that time, the Indians have gradually diminished in numbers, and are nearly extinct.

NAVACOOLY, large and populous parish, adjoining Nellore, Ceylon.—Missionaries from several Societies have made considerable efforts to introduce the Gospel here by frequent visits, the establishment of schools and the distribution of Tracts.

NAYANARETTA-PETTAH, village, Hind. a few miles S. Tinnevelly.—In the latter part of the 18th century, Mr. *Jœnicke* labored here with success; a house for Protestant worship was erected, and there are still many Native Chris-

tians, who are occasionally visited by Missionaries.

NAZARETH, village of Protestant Christians, Hind. 20 miles S. Palamcotta, containing about 500 inhabitants.

Mission; see *Mothelloor.*

NAZIRPORE, village, Bengal, Hind, in the vicinity of Goamalty.—While Mr. *Marden* resided at Goamalty, he was much encouraged with the attention excited in this village to his occasional labors.

NAZRAN, Mission-station among the Inguish Tartars, on the river Soundje, near Vladikavkas, Russia. Within a short distance of this place are about 30 villages, containing about 10,000 inhabitants, some of whom are Mahomedans; but a greater portion make no pretensions to any religion.

Mission; S. M. S.—Rev. *George Blythe* commenced this mission, in 1821, and having gained the respect and confidence of the Inguish, he applied himself to the acquisition of their language; but, in 1822, he was unexpectedly ordered by government to quit the province, and a termination was suddenly put to his plans of benevolence. It is believed, however, his labors among this people were not altogether fruitless.

NECHCHUR, village of Syrian Christians, Malabar coast, Hind.—The Missionaries at Cotym opened a school here, in 1821.

NEGAPATAM, or *Negapatasam*, sea-port town on the Coromandel coast, in the Carnatic, Hind. 48 miles E. Tanjore. Inhabitants 30,000. The place is distinguished for immorality and idolatrous ceremonies.

Mission; S. prom. C. K. 1737.—The Missionaries collected a congregation, and opened a school soon after their arrival. Their persevering efforts have generally been crowned with success. In 1806, 65 Portuguese and 19 Malabars were regular members in the church. In 1815, the number of communicants was about the same, and there had been considerable increase of the congregation. Sixty or 70 children were receiving regular instruction. The school has since decreased, and is under the direction of the Church Missionary Society.

W. M. S. 1821.—*James Mowatt*, M. *John Katts*, As.—In the early part of 1821, Rev. Mr *Squance* visited this place, and commenced preaching in Tamul to considerable assemblies. Other Missionaries have since labored here, under many discouragements; yet a spirit of inquiry begins to be manifest. A native school has been established with encouraging prospects. Members in Society, in 1823, 20.

NEGOMBO, populous town on W. coast, Ceylon, 20 miles N. Colombo. Population, estimated at 15,000.

Mission; W. M. S.—*Samuel Allen*, M.—*Don C. Wi-*

jesingha, As.—Missionary operations were commenced here about 1815. The circuit is about 14 miles in extent, and includes several villages, where chapels have been built by local contributions. *Chilaw* is connected with this circuit, where the people are, generally, very friendly. A class has been formed among the Dutch descendants. The congregations are large and attentive. The Missionaries occasionally preach to small congregations in the villages of *Mook langam* and *Seeduwa*; in the latter place a chapel has been built. In 1822, 11 schools were under the superintendence of the Missionaries; 2 of these are in the Kandian territory. Pupils, about 400 boys and 80 girls. Since the commencement of the mission, more than 900 children have received Christian instruction in the schools. The progress of the scholars has been, generally, highly interesting and satisfactory. In 1823, members in Society, 79. A Missionary Society has been formed, which, in 1821, had transmitted 500 rix-dollars.

NEKMURUD; see *Dinagepore*.

NELLORE, parish, near Jaffnapatam, in the district of Jaffna, Ceylon. Population, 5 or 6,000. Here is one of the largest Hindoo temples in the district, containing not less than 1,000 idols.

Mission; C. M. S. 1818.—*Joseph Knight*, M. *Native masters* of 9 schools.—Mr. Knight removed from Jaffnapatam to Nellore, Nov. 1818, and commenced preaching and instructing a school in his own house. At the request of several European gentlemen, he, for a considerable time, discharged the duties of a Chaplain, and preached once on the sabbath at Fort Church. Government has granted to the mission, an old church with a piece of land, upon which a new chapel has been erected, and buildings for a printing-establishment. In 1823, 9 schools were connected with the mission, which contained toward 300 children, whose advancement in knowledge was considerable. Between 60 and 70 females were under regular instruction. Beside Nellore, schools are maintained in the following places; viz. *Chiviarterru*, *Kaliancardu*, *Kovitterru*, *Kykooler*, *Narduterru*, *Pariarterru*, *Tallaly*, *Tirunelvely*.

NERANUM, village of Syrian Christians, Travancore, Hind. 40 miles S. by E. Cotym. Here is one of the largest Syrian churches, having about 5,000 Christians connected with it. A parochial school of 30 scholars was established, in 1820, by the Missionaries at Cotym.

NERAVY; see *Tranquebar*.

NEUSATZ, settlement in the Crimea, to which Rev. *Durs Boerlin*, of the German Missionary Society at Basle, proceeded, in 1823, to take

charge of a colony of German emigrants.

NEUWELKE; see *Livonia.*

NEVIS, one of the West India Islands. W. lon. 62°. N. lat. 17°. The island is a gradual elevation of land, being about 23 miles in circuit. It is well watered and fertile, and is divided into 5 parishes. *Charlestown* is the principal town. Population, 10,600.

Mission; W. M. S. 1788.—*W. Gilgrass, Jacob Grimshaw,* Ms.—*Dr. Coke* established the first mission on the island, in 1788. The planters, at first, greatly opposed Missionary exertions; but their prejudices were soon removed, and they themselves listened to the tidings of the Gospel. Very happy effects attended the labors of the Missionaries among the negroes. From 1803 to 1810, the average number of members in Society was more than 1,200. Members in Society, in 1823, 25 whites, and 936 blacks. Large and attentive congregations assemble in the Chapels, of which there are 4 on the island. At *Charlestown* flourishing schools have been established, which, in 1822, contained about 140 scholars. Also at *Gingerland*, about 20 pupils were receiving instruction. At *Newcastle*, there is a Chapel, and good attention is given to preaching.

Daniel G. Davis and *W. Hendrickson*, of the Society for the conversion of negro slaves, have labored on this island with considerable success. In 1823, they had 120 pupils under their care. Communicants, 35; baptized 52.

An auxiliary Missionary Society to aid equally the Church and Wesleyan Missionary Societies, in spreading the knowledge of Christianity, was formed, August 3, 1820, under the patronage of the President and many of the respectable inhabitants of the island. More than 350 dollars were very soon contributed to its funds.

NEW AMSTERDAM, capital of the Colony of Berbice, Guiana, S. America, situated about 4 miles above the mouth of the Berbice river.

Mission; L. M. S. 1714. *John Wray*, M.—Mr. W. commenced his labors here under favorable auspices. He was cordially welcomed by the slaves, for whose spiritual interests he has made great personal sacrifices. A Chapel was opened, Feb. 1819, and is generally well attended. In 1823, communicants were 40, scholars 102. The school is patronised by Lieut. Governor *Beard*, who is eager to diffuse the light of Christian knowledge in the Colony. The school-house and Chapel were destroyed by fire, Sept. 1823.

An *auxiliary Missionary Society* was formed here, August, 1819, chiefly among the free people of color. About $440 have been contributed.

NEW BAMBEY; see *Bambey.*

NEW BETHEL; see *Bethelsdorp.*

NEW BRISTOL, settlement in the district of Albany, Cape Colony, S. Africa.—The *Wesleyan Missionaries* at Salem include this place within their circuit.

NEW BRUNSWICK, British province in N. America, bounded N. by Canada; E. by the gulf of St. Lawrence; S. by the Bay of Fundy, and W. by the United States. The province is divided into 9 counties, and contains a population of about 80,000. Fredericton is the capital.

The destitute situation of this province, in regard to religious instruction, has excited the sympathies of a number of benevolent Societies, who have done much to extend to the people the blessings of salvation. The *Society* for the propagation of the *Gospel*, in 1823, occupied 22 stations, and supported 18 Missionaries, most of whom are employed as regular ministers of parishes, or towns. Schoolmasters and mistresses are also employed by this Society, under whose tuition about 400 children were receiving instruction. Communicants, at 8 stations, in 1823, 751.

The W. M. S. also employs 20 laborers in the province and Nova Scotia, who preach in the various circuits of the Society. Members, in 1822, 2,144. The L. M. S. has supported several Missionaries here.

NEW CARLISLE, town, Gaspe county, L. Canada, on the Chaleur Bay.

As early as 1803, a Mission was established here by the L. M. S.—Mr. *Pidgeon* has since labored here with some success.

NEW CASTLE; see *Nevis.*

NEW EDEN, Mission-station of the *United Brethren*, in the parish of St. Elizabeth's, Jamaica.—*John Becker*, M.—Missionary labors, at this place, have been attended with evident tokens of the divine approbation. A Chapel has been built, and, during the year 1820, about 140 persons were baptized. From the early part of 1822 to the early part of 1823, 99 adults had been baptized or received into the congregation, and 52 added to the church.

NEWELL; see *Bethel.*

NEW FAIRFIELD, settlement of the *United Brethren* on the Retrench or Thames river, Up. Canada. At the close of the last war, the congregation which had been driven from *Fairfield*, collected again at their old settlement, and selected a more convenient spot for their establishment a little higher up the river, which they called *New Fairfield.*

The *Mission* was commenced at Fairfield, in 1792, and renewed at New Fairfield, in 1815. *Abraham Luckenbach*, *Adam Haman*, Ms.

In the summer of 1815, 100 of the congregation had collected, a chapel was immedi-

ately erected and dedicated to religious worship. Since this period the Lord has smiled on their endeavors to convert the heathens to Christianity. In 1823, their congregation amounted to about 170. It is composed of Chippeway and Delaware Indians. A number of Delawares recently joined them from Goshen. The number of communicants, in 1823, was 42---baptized, 102. The Indians of both sexes and all ages are instructed by the Brethren in reading, writing, and other branches of useful knowledge.

NEWFIELD, formerly *Eden*, Mission-station of the U. B. in the eastern part of the island of Antigua. Missionary operations were commenced here, in 1817, by a request from the Colonial Legislature. Rev. *John Taylor* labors here with much encouragement.

The congregation, in 1823, consisted of 1,119 persons, of whom 376 were communicants, 285 adults and 140 children baptized. During the year 1822, above 70 were admitted to the Church, and about 115 baptized. An increasing desire among the negroes to hear the tidings of the Gospel is very apparent.

NEWFOUNDLAND, island in the gulf of St. Lawrence, between 52° 15′ and 59° 20′ W. lon. and 46° 43′ and 51° 43′ N. lat. separated from the continent of North America by the straits of Bellisle. The island, under British authority, is 900 miles in circumference. It is chiefly valued for the fishery carried on upon its Banks. The *inhabitants* are principally fishermen, the number of whom, in the summer seasons, is, at times, estimated at nearly 100,000. Only about 1,000 families reside here during the winter. In 1823, the *Society* for the *propagation* of the *Gospel* had 19 stations on the island, employed 6 Missionaries, and 17 schoolmasters. Communicants, at 6 stations, at that time, 190. Twelve Missionaries were also employed, in 1822, by the *Wesleyan Missionary Society*, who occupied the same number of stations. Members in Society at that time, 973. A Missionary, under the direction of the *London Missionary Society*, had also labored here, whose efforts have been attended with happy effects. Though in general the state of the people on this island is deplorable; yet through the instrumentality of the Missionaries of the various Societies, the knowledge of the Gospel has been widely diffused, and various benevolent Institutions formed, which, it is believed, will entail rich and lasting blessings upon the inhabitants.

NEW HERRNHUT: see *Greenland*.

NEW HERRNHUT; see *St. Thomas*.

NEW HOLLAND, large island or continent, between the Indian and Pacific oceans. It is about 2,600 miles long from E. to W. and 2,000 wide from

N. to S. This continent was first discovered by the Dutch, in 1606; but little was known of it, till 1688, when it was visited by Mr. Dampier. In 1770, Capt. Cook explored the eastern part, since which, its coasts have been surveyed, though of its interior little is yet known. The coast is extremely diversified, being in some place level and sandy, and at others abrupt and inaccessible. At a little distance from the shore the country presents a picturesque appearance, the mountains and hills being covered with sturdy forests, and the vallies presenting extensive fields for cultivation.

Many circumstances combine to render it highly probable, that but a small part of this vast country was ever inhabited by human beings. The original inhabitants possess every characteristick mark of barbarism and degradation. They have a native wildness, which has hitherto rendered all efforts to civilize them fruitless. The children, who have been taken under the care of individuals in the settlement, fly to the woods as soon as strength will enable them. The people are of a chocolate color, and, in general, exceedingly filthy. They are not fond of ornaments, though they sometimes paint their faces. They wear no apparel, and generally sleep in the open air.

Few traces of *religion* appear among them, though they seem to have some faint, indistinct ideas of a future existence. They are represented as being courageous, jealous, and revengeful, though susceptible of strong friendship and the tender feelings of humanity. Some exertions are making to diffuse the light of revelation among them, but much time and persevering effort will be necessary to effect so desirable an object.—See *New South Wales.*

NEW LATTAKOO, or *Leetakoo*, town on Krooman river, about 900 miles N. E. Cape-Town, S. Africa. The inhabitants, about 4,000 in number, are Matchappees, one of the principal tribes of the Bootchuanas.

Mission; L. M. S. 1817 —*Robert Hamilton, Robert Maffat,* Ms.—Mateebe, king of Old Lattakoo, removed with the Missionaries to this place, June, 1817. The town possesses many advantages for a Missionary settlement. A Chapel and houses for the Missionaries have been erected and a school established. The chiefs have abandoned many of their appalling practices, and the secret influence of the word of God is gradually producing a change in the moral habits of the people. Public worship is constantly maintained, though the natives manifest considerable indifference. The tribes in the vicinity are anxious for religious teachers, and many of the chiefs have urgently solicited the residence of Mis-

sionaries among their subjects. Frequent itinerations are made by the Missionaries and native assistants into the neighboring villages, and an extensive field, white for the harvests, is opened. Some few cases of hopeful conversion have occurred, and the Missionaries hope soon to distribute the Scriptures and Tracts among the natives in their own language.

NEWPORT, town, Nova Scotia, about 40 miles from Halifax. Population, between 3 and 4,000.

The S. prop. G. F. P. has supported a missionary at this place, who usually preached to large assemblies.

In 1822, Rev. *William Burt* of the W. M. S. was stationed here. Members in society, 50.

NEW PROVIDENCE, one of the Bahama Islands, the second in size, 30 miles long and 8 broad. Nassau, the principal town, is pleasantly situated on the S. side, near a good harbor. Some parts of the island are very productive; various kinds of fish are plentiful on the coast. A considerable trade is carried on between this island and the United States. Population, in 1803, about 5,100. N. lat. 25° 2′. W. lon. 77° 20′.

Mission; W. M. S. about 1790.—*John Gick*, M.—The mission is in a prosperous state. In 1822, there were about 400 members in society, several flourishing sabbath-schools had been established, in which more than 300 children and adults were instructed. Several gentlemen have recently come forward to instruct the poor children.

NEW SALEM, temporary settlement of U. B. on the Sandusky, Ohio, among the Delawares, formed, 1787. The Brethren labored here, a few years, with some success.

NEW SOUTH WALES, country of great extent on the E. coast of New Holland, under the authority of the English. For several miles on the coast the surface exhibits a sandy and sterile appearance; as you advance into the interior, it becomes highly luxuriant.

The *climate*, particularly in the interior, is salubrious and healthy.

In 1788, the British government exiled a number of felons, or convicts, to this place, who were the first to commence a colony. The settlement has since continued to flourish, and its population has rapidly increased. In 1810, the inhabitants were estimated at 10,500, and, in 1822, they had increased to 38 or 40,000. Wheat, maize, barley and rye are cultivated, and many of the tropical fruits attain to maturity.

Considerable exertions have been made by the C. M. S. to support the institutions of the Gospel here. The Governor has promised his countenance and efficient support.

The settlement, together with the aboriginal inhabi-

tants has also received considerable attention from the W. M. S. They have 3 circuits in which their congregations are generally large and interesting. A Missionary has been appointed to devote himself exclusively to the instruction of the natives.

A Society was formed at Sydney, March 7, 1817, under the designation of the *auxiliary Bible Society* of *New South Wales*. Governor Macquarie with many of his officers and other individuals of distinction were active in its organization. The establishment of this Society is regarded as an event of great moment, as from its future operations great benefit will probably result to the Colony and the adjacent islands. In 1822, about $6,000 had been contributed to its funds, and 3,772 Bibles and Testaments had been circulated by its exertions. Several other institutions have been established in the settlement, which contemplate the spiritual prosperity of the Colonial inhabitants, and also that of the natives.

Mission; see *Botany Bay*, *Castlereagh*, *Liverpool*, *Parramatta*, *Sydney*, *Windsor*.

NEW STOCKBRIDGE, Indian town, near Oneida lake, New York.

The Indians at this place, formerly resided on the Housatonic river, Berkshire Co. Mass. In 1734, Rev. *John Sergeant* commenced a Mission among them and succeeded in collecting his hearers at *Stockbridge*, where he labored many years under various discouragements; but with very considerable success. At his death, in July, 1749, he had baptized 182 of his congregation; 42 were in full communion. Rev. *Jonathan Edwards* succeeded Mr. Sergeant, in 1751, who being called to fill the Presidential chair, at Nassau Hall, was followed by Rev. Mr. *West*.

Soon after, Mr. *John Sergeant*, son of the original founder of the settlement, took the charge of them, with whom they removed, in 1784, to a tract of land, about 6 miles square, given them by the Oneida Indians, to which they gave the name of *New Stockbridge*. These Indians are sometimes called Moheakunnuks. In 1822, the total number amounted to about 300, many of whom have made considerable progress in the arts of civilization. Mr. Sergeant is supported by the *Society* for *propagating* the *Gospel* among the Indians and others in N. America. Through his faithful labors many are enjoying the consolations of the Gospel. The Church, in 1822, consisted of 32 members. Schools are maintained and instructed by the Indians.

NEWTOWN BARRY, town, Wexford Co. Ireland.—Several Missionaries of W. M. S. have preached here in the markets and streets to numer-

ous crowds of people. Many have been awaked and hopefully converted.

NEW ZEALAND, two large islands in the S. Pacifick ocean, E. of New S. Wales. The northern island is about 600 miles in length; average breadth, 150. The southern is nearly as large, separated from the other by a strait 12 or 15 miles broad. W. lon. 181° to 194°. S. lat. 34° to 48°. These islands appear to have been first visited, in 1642, by Abel Jansen Tasman, a Dutch navigator, who sailed from Batavia for the purpose of making discoveries in the Pacific Ocean. The land in the northern island is generally good, in many parts very fertile.

The New Zealanders are supposed to have originated from Assyria, or Egypt. The overflowings of the Nile, and the Argonautic expedition are evidently alluded to in their traditions. In their persons, they are above the common stature, and are remarkable for perfect symmetry of proportion and great muscular strength. They are naturally friendly and hospitable; but the outrages, that have been committed by the crews of vessels which have touched at the island, have rendered them jealous of Europeans, and in several instances, they have retaliated with terrible vengeance; and while they have virtues which place them in the higher ranks of uncivilized nations, and many moral qualities which would put nominal Christians to the blush, they partake in many of the common evils of the uncivilized state, those chiefly which arise from the fierceness of the untutored spirit, rather than from the more degraded vices of the sensual. They possess strong natural affections, and like other savage nations, are grateful for favors, and never rest satisfied till they have revenged an injury. War is their glory, and fighting the principal topic of their conversation. They are cannibals, and devour their enemies, when slain in battle, and not unfrequently repast upon their slaves. They are exceedingly superstitious, and their religion is constituted of rites the most offensive and disgusting to a Christian. Pride, ignorance, cruelty and licentiousness are some of its principal characteristics. They believe in the existence of a Supreme Being, or the "Immortal Shadow," whom they call Atua.

Their *language* is radically the same as the Otaheitean.

The population of the two islands has been variously estimated, supposed by some to exceed 500,000.

Mission.—The C. M. S. has 2 stations on the northern island, both situated in the vicinity of the Bay of Islands. They were established by the instrumentality of Rev. *Samuel Marsden*, principal Chaplain of New S. Wales, who had become acquainted

with the character and disposition of the people, and considered them the noblest race of heathens known to the civilized world. Encouraged by the success which had attended the labors of the Missionaries at Otaheite, he proposed to the C. M. S. the formation of a settlement for the civil and religious improvement of this neglected people. The proposals having been adopted, a mission of 25 persons was fitted out, which arrived at Port Jackson, in 1810, on their way to form a settlement at New Zealand, which was defeated.

Having gained the confidence and affection of several of the chiefs, Mr. Marsden purchased a ship called the Active, for the benefit of the mission. In the early part of 1814, a preparatory voyage, in company with several natives, was made to the island. Missionaries were well received by the natives, and soon gained their confidence. The following November, Mr. Marsden sailed for the Bay of Islands with the settlers, obtained a grant of 200 acres of land at Rangheehoo, and formed a mission settlement. Mr. Marsden has continued to superintend the mission with unwearied zeal; he visited it a second time, in 1819, and formed a new settlement. In a third visit, in 1820, he spent 9 months on the island in laborious and incessant exertions, visiting various parts, and was every where most cordially welcomed. He selected new sites for establishments, which have not yet been occupied. Recently the destructive wars of the natives have endangered the lives of the settlers, and greatly retarded the progress of the Mission.

The W. M. S. has recently attempted a mission here.—See *Gloucester*, *Rangheehoo*, *Wangaree*.

NIAGARA, town, Up. Canada, near lake Ontario.

Mission; S. prop. G. F. P.—*Robert Addison*, M.—Mr. A. was stationed here in 1791. During the late war, his Chapel was burnt and his congregation dispersed. On the restoration of peace, he returned and has been actively employed in promoting the spiritual interests of the people here and in the vicinity. He has been instrumental in forming an auxiliary *Bible Society*, which promises much usefulness in this destitute region. In addition to his labors at Niagara, he frequently visits the Mohawk Indians.

NICHOLAS TOWN, town on the island of St. Christopher, W. Indies, about 8 miles from Basse Terre. Rev. Mr. *Morgan* of the W. M. S. has occasionally visited this place, and preached to large and attentive congregations.

NICKERY, settlement on a river of the same name, Guiana, S. America.

Mission; N. M. S. 1823.—Rev. *F. A. Wix*, the Missionary, discharges the duties

of a Chaplain to the garrison, and devotes the remainder of his time to the instruction of the Arrowack, Indians, and thenegroes.

NICOBAR, name given to a group of islands in the Bay of Bengal, situated between 93° and 95° E. lon. and 6° and 10° N. lat. These islands are fruitful in most of the tropical productions. The *climate* is exceedingly unhealthy. The *inhabitants* are quiet and inoffensive, though indolent. The *religious* state of the people is very deplorable. They have no distinct ideas of a Supreme Being, though they are firm believers in the doctrine of an evil spirit, to which they ascribe the creation of the world, and in reference to which, they perform many religious ceremonies. Some exertions have been made to christianize them; but with little success.—See *Nancawery*.

NIESKY; see *St. Thomas*.

NOACOLLY, town in the district of Tipperah, India, N. Chittagong, near the Burman dominions. In this place and the vicinity are the descendants of the Portuguese, who settled at Chittagong about a century ago. They are of the lowest class, extremely poor, and but little removed from paganism; many of them are so entirely incorporated with the natives, as hardly to bear a distinguishing mark, except in the name of Feringees, or Christians. They profess the Roman Catholic religion; but are generally ignorant of its tenets.

Mission; S. prom. C. K. 1821.—Through the instrumentality of *T. C. Plowdon*, Esq. resident at Noacolly, schools have been established here for the benefit of the children of this long neglected people. A faithful Missionary is greatly desired, and might be eminently useful at this station.

NOGAY, race of Tartars, inhabiting the Steppes on the N. side of the Caucasian mountains, and Black sea.

Mission; B. M. S. 1823.—*Daniel Schlatter*, M.—Mr. S. first visited this place at his own expense; but has since been patronized by this Society. He found the people entirely destitute of religioun knowledge; and that he might instruct them in the truths of Revelation, he subjected himself to deprivations and hardships almost unheard of. Though no fruit has hitherto crowned his self denying labors, he yet cherishes the hope of ultimate success.

NORFOLK ISLAND, island in S. Pacific ocean, about 15 miles in circuit. It was discovered, uninhabited, by Capt. Cook, in 1774. It is well wooded and fertile. It has been used as a place of banishment for refractory convicts from Botany Bay. The settlement was made, in 1788, and contains, at least, 10,000 inhabitants. E. lon. 169°. S. lat. 29°.

The S. prop. G. F. P. has

employed school-teachers on this island.

NORTH AMERICAN INDIANS, aboriginal inhabitants of N. America, a remnant of whom remain among the white population in several of the States; while the great body are roving the forests, and obtain a precarious subsistence by the chase. In their rude state, they almost universally believe in the existence of a Supreme Being, whom they call the Great Spirit, and whom they worship as the Creator and Preserver of all things. Their notions of him are very obscure, and their belief has very little practical influence upon their conduct. They are remarkable for paying a debt of gratitude, and for revenging injuries.

The *population* is estimated by Dr. Morse, who has lately travelled very extensively among them, on a commission from the Government of the United States, with a view to ascertain their numbers and condition. The following is an abstract of his official report to the Secretary of War on the subject of their population.

1. Those east of the Mississippi, amounting to 120,625;—2. Between the Mississippi and the Rocky Mountains, 179,592;—3. West of the Rocky Mountains, 171,200.—Total, 471,417. The details of the 1st division are as follow:——Maine, 956; Massachusetts, 750; Rhode Island, 420; Connecticut, 400; New-York, 5,184; Ohio, 2,407; Michigan and North-West Territory, 28,380; Indiana and Illinois, 17,006; Virginia, Carolinas and Florida, 5,497; Creeks, 20,000; Cherokees, 11,000; Choctaws, 25,000; Chickasaws, 3,625.

Of the 2d division, the following is the estimated population, in districts: viz. West of the Mississippi and north of the Missouri, 33,150; between the Missouri and Red rivers, and the Mississippi and the Rocky Mountains, 101,072; and between the Red river and Rio del Norte, 45,370.

The whole number of Tribes and Branches dispersed over this vast tract of country is about 260; of which about 70 are in the 1st division, 90 in the 2d, and 100 in the 3d.

Between 1784 and 1821, the Government of the United States had purchased land of the Indians amounting to nearly 192,000,000 acres; in consideration of such land and under treaties, at the last date, annuities were payable to the Indians by the States to the amount of $154,275; of this sum, $73,600 are annuities for different periods, from 5 to 20 years, the last of which will terminate in 1834; $650 are for life, and $80,025 are permanent annuities. Many of the Tribes, where Missionaries have labored, have appropriated their annuities to promote the establishment of schools.

By an act of Congress, in 1819, the annual sum of $10,000 was appropriated for Indian civilization and improvement, under the direction of the President, to be distributed among individuals or societies who have established, or contemplate establishing schools for the education of Indian children, and who desire the co-operation of government. The distribution of this sum is to be governed by the following regulations.

The position selected for the establishment, a plan of the buildings contemplated, with an estimate of the costs, must be submitted to the Secretary of War to be laid before the President.

Government will, if it has the means, and approves of the arrangement, pay 2-3 of the expense of erecting the necessary buildings, and aid the operations of the schools according to the number and progress of the pupils. This provision is made for the Indians, within the U. States, and those in the adjoining country, already described.

Among the 170,000, inhabiting the country between the Pacific and the Rocky Mountains, no missions have been attempted; among the 180,000 between those Mountains and the Mississippi, missions are chiefly confined to the *Osages*, and a migration of the *Cherokees;* among the 120,000 scattered through the States, between the Mississippi and the Atlantic, missions are in active operation. On many of the tribes inhabiting this territory, and on others now extinct, were formerly bestowed the missionary labors of *Elliot*, the *Mayhews*, *Bourne*, *Edwards*, the *Sergeants*, *Kirkland*, *Wheelock*, *Rauch*, *Zeisberger*, *Occum* and others. Within the last few years, missions have been established among the *Creeks*, *Choctaws*, *Chickasaws* and *Cherokees* of the southern States; while in *Indiana*, *Illinois*, *Michigan*, and the *North-West Territory*, about 45,000 open a wide field for benevolent exertions; among the *Chippeways* of the last two States, upward of 15,000 in number, missions have been recently formed. To the Indians of *Ohio*, of whom there are about 2,400, attention has been given by different bodies. In the State of New-York, upward of 5,000 Indians, consisting chiefly of *Oneidas*, *Senecas*, *Onondagas*, and *Tuscaroras*, the remnants of the former confederacy of the *Six Nations*, together with 2,500 of various tribes in New-England, have been supplied for many years, more or less, with religious and moral instruction. To the north of the U. States, in the British Territories, religious instruction is given to the *Mohawks*, *Delawares*, *Chippeways* and *Red-River Indians*. To the north of these, in the extensive territories of the Hudson's Bay Company, and in the vast country beyond, are numer-

ous wandering tribes, who begin to excite the sympathies of British Christians; but no estimate is yet formed of their number. The same is generally true of those on the North American continent, who range the country southward of the Territory of the United States. Among the *Mosquitos*, in the Bay of Honduras, a mission has been attempted.

See *Cherokees*, *Chickasaws*, *Chippeways*, *Choctaws*, *Creeks*, *Delawares*, *Esquimaux*, *Kaunaumeek*, *Long Island*, *Martha's Vineyard*, *Marshpee*, *Menominee*, *Miamies*, *Mohawks*, *Mohegans*, *Mosquitos*, *Munsees*, *Nantucket*, *Narragansets*, *Natick*, *New Stockbridge*, *N. W. Indians*, *Oneidas*, *Onondagas*, *Osages*, *Ottawas*, *Passamaquoddys*, *Penobscots*, *Pottawatomies*, *Senecas*, *Shawanees*, *Six Nations*, *Squakie Hill Indians*, *Tuscaroras*, *Wyandots*.

NORTH ARALLY, village, S. E. of the mission-house, Batticotta, Ceylon.—At this place the American Missionaries have excited the attention of the natives by the distribution of Tracts and occasional visits.

NORTH SHORE; see *Martha's Vineyard*.

NORTH-WEST INDIANS, aboriginals of British America, onhabiting the vast territory from the United States to the farthest known point toward the north; and from Canada to the N. Pacific Ocean, a distance of nearly 4,000 miles. Little is known of the population of the numerous tribes in this section of country, among whom, if we except the *Red River Settlement*, south of Winnipeg lake, no Protestant Missionary is found seeking to introduce the knowledge of Christianity. The North-West and Hudson's Bay Companies conduct an extensive fur-trade with the Indians in this vast range of country, and are disposed to favor Missionary efforts for their spiritual good. Rev. *John West*, late chaplain of the Hudson's Bay Company at Red River, gives the following picture of these natives. "It is painful to consider the state of the numerous tribes, who wander thro' this vast territory, hitherto unheeded and strangers to British missionary exertions. They rove through the woods and plains with all the wretched appearance of Gypsies in England. They appear to be sunk into the lowest state of degradation. Their life seems to be one constant course of difficulties in procuring subsistence; and they wander through it without hope and without God in the world. When shall this hitherto neglected race come to the knowledge of the Savior?" This description relates to those, who inhabit the country between the Rocky Mountains and Hudson's Bay. Concerning those between the Rocky Mountains and the Pacific, in the N.W. Company's territory, the Committee of the C. M. S. in their 20th report give the following particulars. "It has

been suggested to the Committee, that the western part of British America offers a more extensive, promising and practicable field for missionary labors than any other in that quarter of the globe. The climate is, in general, temperate, the soil seasonably productive, and the surface of the country level. The people are not savage, ferocious and wandering; but settled in villages, and in several respects somewhat civilized, tho' still in the hunter-state; with few arts, no letters, no general knowledge; but a great desire to be taught by White Men, whose superiority they clearly discern."

NOVA SEOTIA, British province, N. America, bounded N. by the Gulf of St. Lawrence; W. by the Bay of Fundy, and N. W. by New Brunswick. The other sides are washed by the Atlantic. Population, estimated at about 100,000, principally English, though there are many Scotch and Irish. The established religion is that of the Church of England. The means of grace are enjoyed by many through the active exertions of benevolent Associations. The S. prop. G. F. P. has 40 stations, in the province, and employs 27 Missionaries, 35 schoolmasters, and several schoolmistresses. Between 4 and 500 children are enjoying the blessings of religious instruction. In 1823, communicants, at 11 stations, 685.

In 1822, the W. M. S. supported, in this province and New Brunswick, 20 Missionaries. Members in Society, 2,144.

NUDDEA, capital of an extensive district of the same name, Bengal, Hind. on an island at the confluence of the Hoogly and Jelinghy rivers, 60 miles above Calcutta. It is the great seat of native literature in Bengal.

The *Baptist Missionaries* at Calcutta have prepared Tracts in the Sungskrit language, to communicate their message to the learned men in this populous city in the most acceptable form, and the result has been highly gratifying. A number of these publications, which, in any other shape, would probably have been rejected with contempt, were received with great readiness, and thus, in the language of the Missionaries, "The Gospel was introduced into the only University of Bengal by means of publications in the Latin of the east."

NULALIWU, a place in the Molucca Islands, containing about 400 inhabitants, who were formerly Christians; but were conquered by the Mahomedans, who burnt their churches, destroyed their Bibles, and reduced them to a wretched state of ignorance and idolatry. Through the instrumentality of Mr. *Kam*, Missionary at Amboyna, they renounced idolatry, and destroyed their idols and devil-houses.

NUSALOUT; see *Haurauca*.

O.

OAHU; see *Woahoo.*

ODESSA, populous, sea-port town on a small bay of the Black sea, between the mouths of the rivers, Dniester and Dnieper. It was founded in 1792, by Catherine, 2d. Population, in 1820, 40,000.

The E. J. S. sent out *Frederic L. Bezner* and *Bernhard Sallet*, in 1820, to labor among the Jews in the vicinity of the Black sea. They remained here some time to acquire the language spoken by the Polish Jews. This is the centre of their operations in this region. They have visited many Jews in the neighborhood, among whom they have distributed Bibles and Tracts.

OESEL, island in the Baltic Sea, at the mouth of the Gulf of Riga, containing with 2 small neighboring islands a population of 35,000.—A Missionary of the U. B. has labored here several years and amid much persecution, has been protected by Government.

OHETEROA; see *Rurutu.*

OHONOQUAGIE, formerly an Indian town on the bank of Susquehannah.

In 1762, the S. prop. G. in New England sent out 3 Missionaries to christianize the Indians. They were cordially received; but as little success attended their efforts, the station was soon abandoned.

OKKAK, settlement on the E. coast, Labrador, 150 miles N. Nain.—The U. B. commenced a Mission here in 1776, which, for several years, was attended with many difficulties. It has since become prosperous. In 1823, they had a church of about 80 members, schools of 140 children, and a flourishing settlement of 340 inhabitants. A new church had been erected, and 52 heathen Esquimaux had recently joined the settlement.—*Frederick J. Muller, George Kmock, Jonathan Mentzel, Samuel Sturman, G. Frederick Knaus*, Ms.---See *Labrador.*

OLD HARBOR, estate on the island of Jamaica, about 12 miles from Spanish Town.

The *Wesleyan Missionaries* have occasionally visited this place, and the people are disposed to listen with much attention to their exhortations. A small number have been admitted into the Society. This estate is contiguous to several large ones, which renders it a place of considerable importance.

OLD ROAD; see *Grace Bay.*

OLD ROAD, town on St. Christopher's island, 5 miles W. Basse Terre. W. lon. 62° 48′. N. lat. 17° 25′.

In 1821, here was a school

of 40 pupils, under the superintendence of the *Wesleyan Missionaries*, who frequently preach to the people.

OLD TOWN ISLAND; see *Penobscot Indians.*

OLETZKO, a Prussian town on the frontiers of Poland, where Missionaries from the L. J. S. have occasionally labored among the Jews, and have been instrumental in forming an auxiliary Jews' Society.

OMALLEER, village of Syrian Christians, Travancore, Hind.—A school of 25 pupils was established here by the Missionaries at Cotym, in 1821, under the care of a native teacher.

ONEIDAS, one of the Six Nations of Indians, inhabiting the country S. of Oneida lake, in the W. part of New-York, called the Oneida Reservation. They are divided into 3 tribes, the Bear, the Wolf and Turtle. Their present number is estimated at upward of 1,100. This nation receives an annuity from the State of New-York of $3,552 for lands purchased of them, in 1795, and an annuity of about $600 of the United States. They have their name from their former pagan deity, which was an *Upright Stone*, as the word signifies in their language. For many years, there has not been a pure Oneida among these Indians; they having been mixed with Whites of different nations.

Missions;—In 1776, Rev. *Samuel Kirkland*, patronized by the corporation of Harvard College, visited the principal town of the Oneidas, accompanied by 2 or 3 other Missionaries and schoolmasters from Dr. Wheelock's Indian school. A flourishing school had already been commenced; the people were anxious for the permanent establishment of a minister, and Mr. K. consented to continue with them, provided they would engage to abandon their habits of intemperance. To this they consented, and took efficient measures to prevent the sale of ardent spirits. Drunkenness soon disappeared, in a great measure, and many received the truth in the love of it. In 1773, Mr. Kirkland was received under the patronage of the Society in Scotland for promoting Christian Knowledge. During the revolutionary war, his labors were interrupted; but after peace was restored, at the request of the Indians, he returned and found them very desirous of religious instruction. He died, in 1808, after having labored among the Indians more than 40 years.

In 1809, the *Northern Missionary Society* employed Mr. *Jenkins*, as a Missionary among the Oneidas. They have also received the attention of the Quakers and other benevolent associations, who have supplied them with religious teachers. The Episcopal church of New-York supported *Eleazer Williams*, several years, at *Oneida Castle*. He is the son of a chief of the Iroquois

nation, and was licensed by the Bishop of N. York, in 1816, in compliance with the earnest request of the Oneida Chiefs. He became eminently useful to the pagan party, who, in 1817, renounced their idols, professed the Christian faith, and united with the Old Christian party in erecting a new place for public worship, which was consecrated, in 1819. In 1821, the communicants were between 40 and 50.

The Hamilton *B. M. S.* supports a school at *Oneida Castle*, which, in the early part of 1824, consisted of 30 pupils. They have also stationed a Missionary, a carpenter and a blackshith here. In March, 1824, a church was formed, consisting of 20 members. As a tribe, the Oneidas have made considerable progress in civilization.

ONEIDA CASTLE; see *Oneidas*.

ONONDAGAS, formerly the principal tribe of the Six Nations of Indians, who inhabited the State of New-York. Onondaga, the chief town in Onondaga County, 149 miles N.W. New-York and 50 from Utica, was their principal settlement and the seat of Indian power. They are now scattered in small numbers in different parts of the State, and in Up. Canada, only 2, or 300 remain at Onondaga. They receive annually $2,000 from the State of N. York, being the interest of sales of the Military Tract. Of this sum, $1000 belongs to those at Onondaga, who are represented to be sober and well disposed. They acknowledge the Bible to be a revelation from God, and many of them are anxious for the instruction of their children.—About 1750, the U. B. sent 2 Missionaries to Onondaga, who were cordially received; but the mission was soon relinquished. Other benevolent individuals, who have occasionally labored among them, have met with a kind reception.

OODAGHERRY, village, Travancore, Hind. near Nagracoil, situated within the fort of Oodagherry, in the midst of an extensive neighborhood. —The *London Missionaries* at Nagracoil have collected a flourishing congregation here, where the Scriptures are read every Sabbath by a native catechist. It is a promising sphere of usefulness. A large place of worship was erected by a zealous Roman Catholic; but as it was abandoned by the people of that persuasion, it has been made over in perpetuity to the Mission.

OODOOVILLE, populous parish, district of Jaffna, Ceylon, 5 miles N. Jaffnapatam, and about 2 miles N. E. Manepy. It stands on an extensive plain covered with groves of palmyra, cocoa-nut and other fruit-trees, in the midst of which are many villages of natives and idol temples.

Mission; A. B. C. F. M. 1820.—*Miron Winslow*, M.

Francis Malleappa, N. preacher.—Mr. *Poor* established the first school here, in 1818. In 1823, there were exclusive of the boarding-school 9 schools connected with the station, containing more than 330 pupils. The boarding-school connected with this station is very flourishing. In 1823, it consisted of 32 boys and 8 girls. A Sabbath-school of 165 scholars was commenced, in 1823. The congregations are considerably large and attentive. A number, it is hoped, have been savingly benefited, others are seriously disposed. In 1823, 9 natives had united with the church. The anxious inquiries of the natives respecting Christianity afford much encouragement to the Missionaries. Malleappa is a useful Assistant, and a very acceptable preacher. —See *Jaffna*.

OOCHGEELOGY, Mission-Station of the U. B. among the Cherokees, 30 miles from Spring Place, Georgia, the central point of the national government of the Cherokees.

Mission; 1821.--*John Gambold*, M.—Previous to the commencement of the Mission, a Chief and several of the natives, who reside here, had been hopefully converted by the instrumentality of the Missionaries at Spring Place, and were very desirous of regular, Christian instruction. Divine service is attended in the house of a chief. The prospects of usefulness are encouraging.

OOTTUR PARRAH, village in Bengal, Hind. near Calcutta, in the Cossipore district. The Christian Knowledge Society established a school here, in 1822, which then consisted of 100 scholars.

OPEHOLHAUPUNG; see *Kaunaumeek*.

OPOUREONU; see *Otaheite*.

ORENBERG, town, in a province of the same name, in Asiatic Russia, on the Ural, about 600 miles N. E. Astrachan, containing 2,000 houses. It is surrounded by numerous hordes of Tartars. The permanent Tartar population, residing in town, is also very considerable; while numbers become temporary residents from different parts of the province and from the most remote districts of Tartary. It is the great thoroughfare for caravans between Siberia and Great Tartary, and European Russia. E. lon. 59°. N. lat. 51°.

Mission; S. M. S. 1815.—*Charles Fraser, G. M'Alpine, John Gray*, Ms.—*Walter Buchanan*, N. As.—This mission was originally designed for the instruction of the *Kirghisian Tartars*, who were settled in tents in the vast Steppes N. E. and S. Orenberg. They are described as a very ignorant, listless race of beings; but less savage than the Mountaineers of Caucassus; are professed Mahomedans; but in general ignorant of the doctrines of that religion. They received the Missionaries with gratitude and joy, and

manifested an earnest desire to become acquainted with the truths of Christianity. For several years the Missionaries prosecuted their benevolent designs among these destitute and despised wanderers, and not without cheering prospects of ultimate success. Many had discontinued their stated Mahomedan sacrifices, and had made rapid progress in Christian knowledge; 2 or 3 gave evidence of piety. One of the principal chiefs had expressed a desire for the permanent establishment of a Missionary among his people, and measures had been taken to comply with his wishes; a school was about to be established in Orenberg for the Kirghisian children and youths; Tracts had been prepared, and the New Testament translated into the Orenberg Tartar; when by the order of government, the body of the horde was removed into an extensive Steppe, beyond the precincts of the Russian territory, where they have become so disunited among themselves, and so hostile to the Russians, that it is deemed unsafe for the Missionaries to continue their itinerations among them.

Some of the Missionaries have removed; others still continue their labors at Orenberg, and among other tribes of Tartars. The New Testament and other suitable Books and Tracts are extensively circulated at this station; and in addition to the regular distribution which is made among the strangers at Orenberg, the Missionaries have taken several tours of 2 or 300 miles, visiting all the principal villages in their way, conversing with the Mollahs, and giving books to those who could read them. From 1820 to the close of 1822, they had distributed upwards of 1,000 Testaments, 2,150 copies of separate books of the Scriptures, and 1,840 Tracts.

In their itinerating excursions, and in their labors among the Tartars, they have been much assisted by *Walter Buchanan*, a converted Caucassian, one of the youths ransomed at Karass, who is distinguished for his piety, Christian zeal, and knowledge of the Scriptures.

The Russian government has rendered efficient aid, in establishing, supporting and protecting the Mission.

ORFORD, town in Buckingham county, L. Canada. The S. prop. G. F. P. stationed Rev. *Clement F. Le Fevre*, as a Missionary here and at Ascot, in 1823.

ORISSA, province, Hind. bounded N. by Bahar and Bengal; E. by the Bay of Bengal, and W. by the province of Gundwanah; between 16° and 23° N. lat. The soil is flat, moist and fertile, and the heat excessive. It is now nominally a British province; the most valuable part is subject to the Bengal government.

The *Baptist Missionaries*

at Serampore have translated, printed, and extensively circulated the Scriptures in the Orissa language. The Missionaries calculate, that they will enlighten a population of nearly 4,000,000.—See *Balasore*, *Cicacole*, *Cuttack*, *Ganjam*, *Midnapore*, *Visagapatam*.

ORLAM'S KRAAL; see *Bethesda*.

OSAGES, Indians in the Arkansas and Missouri Territories, U. S. Those in the Arkansas are described under the article, *Arkansas*. Those of the Missouri are very similar in their character and habits. They are divided into Great and Little Osages, this distinction being merely nominal, and till recently, lived in 2 separate villages, on the Osage river, about 360 miles from its junction with the Missouri. They, however, wander about like the wild game they pursue. Their villages are nothing more than what they can remove on the shortest notice; one horse being capable of carrying house and house-hold furniture at one load. From the commencement of the winter to the time of planting their corn, they usually reside in one place, which they call their village. The remainder of the year, they separate into parties, and stay but a few days in a place, according to the abundance or scarcity of game where they set up their lodges. In summer, the men go in a state of nature, except a cloak around their waists; and in winter, when the thermometer is below *zero*, most of their little children are seen naked. They are divided into 7 clans, which bear the following names:—Buffalo, Elk, Deer, Bear, Eagle, Fish and Atmosphere.

In 1822, the great body of this tribe removed about 60 or 70 miles south-westerly to the Grand river.—See *Osages*, under the article, *Arkansas*.

Mission; see *Harmony*, *Union*.

OTAHA; see *Taha*.

OTAHEITE, or *Taheite*, one of the Georgian islands in the S. Pacific ocean, consisting of 2 peninsulas, connected by a low isthmus about 3 miles across. The larger, Otaheite Nue, or *Opoureonu*, is about 20 miles by 30; or 90, in circuit; the lesser, Otaheite Ete, or *Taiarabu*, is about 30. W. lon. 149° 15′ to 149° 50′. S. lat. 17° 30′ to 17° 55′.

The *face* of the country, except on the sea-coast, is very uneven; it rises in ridges to the middle of the island, which form mountains, that may be seen at the distance of 60 miles. The island has many good harbors, and a border of low land on the coast, except in several points, where the mountains terminate in high cliffs of coral rocks. The soil, except on the tops of the ridges, is very fertile, and is covered with fruit-trees of various kinds of spontaneous growth.

The *population* of the 2

peninsulas, in 1774, was estimated at 200,000 by Capt. Cook; in the "Missionary Voyage," published, in 1799, it is stated to be about 50,000; but a census taken by the Missionaries, soon after their settlement, enumerated only about 16,000. In 1803, accounts state that, disease and war had made such havoc as to reduce the population to 6 or 7,000. Previous to their conversion to Christianity, the practice of infanticide and human sacrifices, and the universal licentiousness of morals threatened the entire depopulation of the island. Since the Gospel has been successful among them and removed these causes of decay, the population has rapidly increased. The inhabitants are above the common size. The men are tall, strong and finely shaped. The government is monarchical, and hereditary in one family. There is also an aristocracy consisting of chiefs of the several districts.

Mission; L. M. S. 1797.—Aug. 10, 1796, 29 Missionaries embarked from London for this and the neighboring islands. March 6, 1797, 18 landed at Otaheite; 10, at Tongataboo, in the following month; the other, at St. Christina, in the succeeding June. In 1798, 29 more Missionaries were dispatched to reinforce these Missions, who were captured by a French privateer. The news of this discouraging event was soon followed by the still more afflicting intelligence, that, in consequence of alarming disturbances at Otaheite, 11 of the Missionaries had taken refuge at Port Jackson, in New South Wales. In July, 1801, 8 Missionaries from England joined the remnant at Otaheite. In 1802, an insurrection produced great peril to the Missionaries; prior to which they had preached in every district. During several succeeding years, they were permitted to pursue their labors under many and great discouragements, in forming a Vocabulary of the language, in which they collected upward of 2,000 words—in preaching, and instructing the native children and youth. In 1808, a civil war, between king Pomare and a part of his subjects, who wished to deprive him of his authority, in which the insurgents were victorious, forced the Missionaries to romove; accordingly, some went to Eimeo, others to Huaheine, and others to Port Jackson. In 1811, 5 of the Missionaries, who retired to Port Jackson, sailed and rejoined their brethren in Eimeo, in compliance with the affectionate entreaties of Pomare, who declared to the Missionaries, in 1812, his full conviction of the truth of the Gospel, his determination to worship Jehovah, and his desire to make a public profession of his faith by being baptized. About the same time, several other natives gave satisfactory

evidence of a change of heart. At the close of 1814, 50 on this Island and Eimeo, had renounced their idols, and wished to be considered worshippers of Jehovah, and more than 200, principally adults, attended the schools. About this time, not less than 500, in all the islands, had determined to turn from their lying vanities to the living God.

Now the enemy began to raise his terrific front. The idolatrous chiefs on Otaheite formed a conspiracy, and resolved to massacre the praying people. These were apprized of their danger, and fled to Eimeo. The pagans then quarrelled among themselves, and the chief instigators of the plot were slain. Still they were resolved on war, and for some time the issue was doubtful; but the counsel of the froward was carried headlong, and Pomare was restored to the government of Otaheite and its dependencies, Nov. 1815, by universal consent. This was the dawn of a most glorious day in this and the neighboring islands. Pomare, in his progress through the several districts to replace his friends in their estates, constituted as chiefs many of those who had made a public profession of their faith. The people, assisted and encouraged by their chiefs, demolished their Morais, overthrew the altars, and burned their gods in the fire. Idolatry was at once completely abolished, the worship of Jehovah substituted in its place, numerous buildings were immediately erected for worship and schools, in every district, amounting to upward of 60, and the Missionaries resumed their labors in this island. In June, 1816, one of them stated, "All accounts agree that a most wonderful change has been produced in all the Society Islands; and the spread of the Gospel seems to be almost universal." According to late accounts, the inhabitants of 19 islands in this vicinity have renounced their idols, and those in many others are eager for Christian instruction.

These changes have been wrought, by the blessing of God upon Missionary exertions, among a people the most unlikely an account of their savageness, sensuality and every thing that degrades the human character. The chiefs were intriguing, perfidious, cruel, and prodigal of their people's lives, both in war and in furnishing sacrifices to demons; the people were universally thieves, lewd beyond description, enslaved to the grossest superstitions, and always ready to murder any one at the slightest intimation from their chiefs; the strangling of infants was also the crime of every day, perpetrated by almost every mother, without shame and without remorse. Now the sabbath is most sacredly regarded, all worldly business is entirely suspended, and scarcely an individual can

be found, who does not attend some house of Christian worship; nor a family, which neglects morning and evening prayers. Rev. *D. Tyerman*, one of the deputation sent from England to visit these islands, states the following facts concerning the people here; "No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Never before did the Gospel obtain so complete and so universal a triumph, in any country, over heathenism, cruelty, superstition and ignorance."

An auxiliary Missionary Society was formed here, May 13, 1818, by the people of Otaheite and Eimeo, of which Pomare, the late king, was President, and the chiefs of the several districts, were appointed Governors. On this occasion the crowd was so great, that the king erected, in 1819, a large building at Papaoa, 712 feet long and 54 wide, with 3 pulpits, upward of 200 feet from each other, and the extreme ones, 100 feet from the ends of the house, which he called the Royal Mission Chapel. May 11, 1819, the Chapel was opened, and 3 of the Missionaries preached at the same time to an assembly of natives, consisting of about 6,000. On the following day the anniversary of the Missionary Society was observed with peculiar interest, by a similar assemblage. In 1822, the contributions amounted to 12,055 bamboos of oil, 36 pigs, 267 balls of arrow-root, and 191 baskets of cotton-wool.

Considerable portions of the Scriptures have been translated, printed and widely diffused among a people eager to receive them. Elementary and devotional books have likewise been printed at their presses, materials collected for a Dictionary of this copious language, including nearly 20,000 words, and education, civilization and the influence of Christianity are steadily advancing.—See *Atahuru*, *Atimaono*, *Burder's Point*, *Matavai*, *Papara*, *Pare*, *Wilks' Harbor*.

Ottawas, remnant of a once formidable tribe of Indians, now consisting of about 3,000, dispersed in the States of Ohio and Michigan, the largest and most opulent in that vicinity. They are indolent and superstitious, and, in consequence of their intercourse with vicious whites, have become exceedingly degenerated.

Through the instrumentality of Rev. Mr. *M'Koy*, Baptist Missionary at *Carey*, they have made some advances toward civilization, and are desirous that their annuities, which have formerly been chiefly expended for whiskey, should be appropriated to the improvement of their children, and the support of religious institutions among them. By a late trea-

ty, the U. S. Government has appropriated $1,500 annually for the support of a black-smith, agriculturalist and teacher among them, and appointed Rev. Mr. *Sears*, Baptist Missionary, as Teacher.

The B. B. F. M. has contemplated a permanent mission among this tribe.

In 1822, the *Western Missionary Society* commenced a Mission for the benefit of this tribe, in the N. W. part of the State of Ohio, on the banks of the *Maumee*, or Miamee of the lake, near the W. end of lake Erie.— *Ludovicus Robbins*, *Alvan Coe*, Ms. —— *Clark*, Physician, *Isaac Barnes*, *Leander Sacket*, *Isaac Van Tassel*, *M'Pherson*, *William Potter*, Miss *Stephens*, Miss *Riggs*, As. In 1823, the Society possessed a property here, valued at about $10,000, and had received, the same year, $300 from the Secretary of war.

In 1824, the school consisted of about 40 children, 20 of whom could read in the Testament, and all were becoming daily more pleased with the industrious and active habits of civilized life.

The children of the Munsees and Delawares are also instructed in the school. The chiefs and parents of the children are becoming more friendly, and the Missionaries begin to exert a salutary influence.

Oude, province, Hind. on both sides the Ganges, between 26° and 28° N. lat. bounded N. by Nepaul; E. by Bahar; S. by Allahabad, and W. by Delhi and Agra, 250 miles long by 100 broad. The country is level and fertile, inhabited by Mahomedans and Hindoos of all casts. The Nabob of Oude is in alliance with the British power. His revenue has been computed at about £2,500,000 sterling.

Oufa, or *Ufa*, capital of the government of Orenberg, Asiatic Russia, 230 miles N. by E. Orenberg, near the junction of the Belaia and Oufa rivers, E. lon. 56° 18′. N. 54° 42′. Population 14,000. Though no Tartars reside within the city, except the Mufti and merchants, yet it is so constantly resorted to by them for the purposes of trade from the neighboring villages and districts, that to a stranger more than half the inhabitants would appear to be Tartars.

In 1820, Messrs. *Alpine* and *Gray*, Missionaries at Orenberg, made a tour to this city for the purpose of ascertaining the number of Bashkurts and Tartars in the vicinity, and the expediency of attempting a permanent Mission among them. They distributed about 300 copies of the Tartar New-Testament and Tracts, which were eagerly received, and many pressed on them for copies when their supply was exhausted. The Oufa Tartars are an industrious people, most of them can read. They are firmly

attached to the religion of the false Prophet. In subsequent visits the Missionaries have distributed many books, and it is hoped a Missionary will soon be established here.

OWHYHEE, according to the orthography established by the Missionaries, *Hawaii*, island in N. Pacific ocean, the largest of the Sandwich Islands, 97 miles long by 78 wide, containing 4,000 square miles. It lies S. E. of the group, the N. point, being in W. lon. 155° 58′. N. lat. 20° 19′. Capt. Cook discovered this island, Nov. 30, 1778, and was killed by the natives, Feb. 14, 1779. It is divided into 6 large districts. In the N. E. part of this island is the Mountain Kaah, the top of which is continually covered with snow, the height is estimated to be 18,400 feet. Many parts of the island are very fertile and populous. In the southern part the ground is covered with cinders, and intersected with many black streaks, which seem to mark the course of a lava that flowed from the mountains, some ages ago. The population is estimated at above 80,000, by some at 100,000, and formerly at 150,000. For the character of the inhabitants and a general view of the Mission, see *Sandwich Islands*.—Stations; see *Kirooah*, *Waiakea*.

P.

PAARL, settlement, in Cape Colony, S. Africa, about 45 miles N. E. Cape Town. There is a Dutch church in the place. Here and in the vicinity are about 5,000 heathens.

Mission; L. M. S. 1819.—*Evan Evans*, M.—This Mission was designed more particularly for the Hottentot slaves. Several years previous to its commencement, a chapel had been built, in which Missionaries occasionally preached. Soon after the arrival of Mr. Evans, an auxiliary Missionary Society was formed, to which the slaves have contributed so liberally as to require restraint rather than incitement. Schools were established in which, in 1823, more than 200 children and adults were instructed, whose progress has been surprisingly rapid. An evening school for such as could not attend in the day has been opened by some of the most respectable inhabitants. The number of hearers in the Paarl and the

vicinity are about 1,100 whites, and 1,200 colored people. A chapel has been erected in *Wagon-maker's Valley*, where Rev. *Bastian Tromp* formerly labored.

Mr. Evans derives much encouragement in the prosecution of his Mission, not only from the direct success that attends his labors; but also from the spirit of active and zealous co-operation to the cause of Christian instruction, which is diffusing itself around him. This laudable feeling is not confined to the more respectable individuals; it prevails also among the lower classes, and not the least among the slaves.

PACALTSDORP, formerly called *High Kraal* and *Hooge Kraal*, settlement of Hottentots, Cape Colony, S. Africa, in the district of George, 3 miles from the town of that name, 2 from the sea, and about 300, E. Cape Town. This station derived its present name from Rev. Charles Pacalt, who bequeathed his property amounting to upward of $3,000, to promote the advancement of the settlement.

Mission; L. M. S. 1813. —*W. Anderson*, M.—Except occasional labors, Mr. *Pacalt* was stationed here, from 1813 till his death, in 1818, was succeeded by Rev. *J. G. Messer;* and Rev. *W. Anderson* took his place, in 1822. The labors bestowed upon the people have been richly rewarded in their improvement in agriculture, domestic economy, literature and the knowledge of Christianity. A chapel has been built. In 1822, the communicants were 93. Numerous slaves in the vicinity attend the Sabbath-Schools.

PADANG, Dutch settlement on the W. coast Sumatra, 300 miles N. W. Bencoolen. It is a port of considerable commercial importance, and surrounded by a numerous Malay population. It is considered the key to the large inland kingdom of Menancabow. E. lon. 99° 55′. S. lat. 0° 48′.

Mission; B. M. S. 1821.—*Charles Evans*, M.—After a long season of painful suspense, the prospects of the mission at this important station have begun to brighten, and many difficulties, which at first appeared formidable to the Missionary, have been surmounted, and a patient continuance in well doing has recommended him to the respectful notice of the Dutch authority of the settlement. Male and female schools have been established. Mr. Evans preaches regularly on the sabbath in English and Malay. Various opportunities have occurred of circulating Tracts, Gospels, &c.

PADPANADABURAM; see *Palamcotta.*

PALAMCOTTA, fortified town, in Tinnevelly district, Carnatic country, Hind. about 3 miles from Tinnevelly, 55 E. N. E. Cape Comorin, and 200 S. W. Tanjore.

Mission; S. prom. C. K.—In the latter part of the last century, Rev. Mr. *Swartz* and his associates at Tanjore were active and successful in promoting Christian knowledge here. Previous to his death, in 1798, a church was erected, and a congregation collected, consisting of more than 200 persons. At his expense, chapels were also erected for the Christians in *Padpanadaburam* and *Parani*. Beside the provincial schools, he employed a schoolmaster and catechist, at his own expense, to instruct in English and Malabarian schools, and take charge of the congregations. Since 1800, this Society has stationed here a native catechist, or country priest. Rev. *James Hough*, for many years previous to 1822, was chaplain to this station, and was very active in forwarding plans of benevolence in this quarter. When he left, 283 children were instructed in 9 schools under the patronage of the Society, and, in 1819, were 34 converts from the heathen, and 174 communicants, connected with the same. Mr. Hough's congregation contributed liberally to the support of schools.

C. M. S. 1820.—*C. T. E. Rhenius, Bernhard Schmid*, Ms. *R. Lyon*, Country-born Eng. As. *David*, N. As. and 15 Tamul Sms.—In the early establishment of this mission, the Missionaries opened a Seminary for the education of Native schoolmasters and Catechists; the happy influence of which begins to be perceived, by enabling them to provide competent teachers in the schools, which Mr. Hough had established previous to their arrival, in 1800, and also to provide for the extensive establishment of schools in different parts of the district, in which they have progressed to a very laudable extent. At the last dates, 15 schools were under the care of the Missionaries. The school-houses are used as chapels and houses of prayer. These establishments afford the Missionaries an opportunity of inculcating the principles and duties of Christianity to the parents and other natives, as well as to the multitude of children in the schools. The condition of enjoying the benefits of the Seminary is the renunciation of cast. The pupils are upward of 30. Female education begins to excite the attention of the natives.—See *Tinnevelly*.

PALESTINE, first called Canaan from Noah's grandson by whom it was first peopled, afterward, the land of Promise, the land of Israel, or Holy Land, because distinguished as given to the nation of Israel by promise, and as long favored with the special revelations and worship of the true God. It is situated in Western Asia, within the limits of the Turkish empire, and is bounded N. by Syria; S. by Arabia Petrea, lying between the Arabian deserts and the

Mediterranean. On the return of the children of Israel from Egypt, Joshua divided it among the 12 Tribes. That portion between the Mediterranean and the Jordan was divided by the Romans into three tetrarchies; Galilee, N; Judea proper, S. and Samaria in the middle. The soil is generally fertile; but in most parts, cultivation is neglected. Much of the ancient splendor of this country, as noted in Scripture history, is lost by the destruction of its cities, and the decrease of its population. It has been celebrated as a scene of most bloody wars, cruel barbarities and gross superstitions.

The present *inhabitants* are from various nations. The seed of Abraham, to whom God gave the land for a possession till they lost it by their iniquity, are not numerous. There are many Turks, Arabs, Greeks and Syrians.

There is a variety of *Religions;* Mahomedans, Pagans, Jews and Christians. The followers of the false prophet predominate. They are bigoted to their delusions; the Jews visit the Holy City to be sanctified by the place; the Christians are, generally so, only in name, and all are ignorant and debased.

There is a diversity of *languages.* The Turkish is most common; but, modern Greek, Syriac, Persian and others are spoken.

Hither the Bedowin Arabs drive their flocks, in summer, for pasture. To Jerusalem, devotees of different creeds resort for religious purposes from distant countries. In Palestine, Syria, the provinces of Asia Minor, Armenia, Georgia and Persia, though Mahomedan countries, are many thousands of Jews and Christians, at least in name; but the whole mingled population is almost universally in a state of deplorable ignorance and degradation, destitute of the means of divine knowledge, and bewildered with vain imaginations and strong delusions. The prime object of a Mission to this country is to carry back the gospel of Christ to the Jews, from whom we received it. It is also intended to seize the advantages of the situation, principally by the distribution of the Scriptures and Tracts, to spread abroad the savor of Christ's name in this and the neighboring countries among the mingled inhabitants. The zeal awakened in the breast of Christians for the prosperity of the Mission to this country is certainly not greater than might have been expected, considering the numerous circumstances of interest, and the claims of the Jews upon Christian liberality. These were the scenes of those great transactions and events, which involved the destinies of mankind for time and eternity; the creation of man—the beginning of the sciences and the arts, and of civil and po-

litical institutions—the fatal transgression, which brought death into our world and all our woe—the successive revelations of Heaven, with all their attestations, their light and their blessings—the incarnation, and agonies of the Savior to recover that which was lost. From this land, the word of the Lord sounded forth to the Gentiles in every direction. All that we possess of divine truth was transmitted to us through the Jews. Their Lord and ours was a descendant of Abraham according to the flesh. By their *fall* we obtained *mercy;* and God hath purposed that through our *mercy* they shall again obtain *mercy.* The predictions of the Bible, and many appearances of the present time indicate that their restoration is near, and that it is high time for Christians to return to them the Gospel they have received from them. If any distant portion of the human family be more interesting than another, it is the lost sheep of the house of Israel. If any benevolent desire, in the breast of Christians, may have the ascendency, it would seem right it should be, that they may be brought into the fold of Christ.—See *Jerusalem, Malta.*

PALLATOTTA, village in Ceylon, near Caltura.—The Wesleyan Missionaries at Caltura include this within their circuit, and have established a school here.

PALLICARI, village of Syrian Christians, on the Malabar Coast, Hind.—The Church Missionaries at Cotym established a parochial school here, in 1820, under a native teacher.

PALLISERS, cluster of islands in the Pacific ocean, E. Otaheite. W. lon. 146° 30′. S. lat. 15° 38′. After the example of the Society and Georgian islanders, many of the inhabitants of these islands renounced idolatry, demolished their idols and professedly embraced the Christian religion. They have visited Otaheite for the purpose of obtaining elementary books and Christian instruction.

PALTOON; see *Bellary.*

PANDITERIPO, parish in the district of Jaffna, Ceylon, adjoining Tillipally on the W. 9 miles N. W. Jaffnapatam. A large proportion of the people are Roman Catholics.

Mission; A. B. C. F. M. 1820.—*John Scudder,* M. and Physician; *George Koch,* member of the church and medical assistant.—Dr. Scudder advanced money from his own property for the preparatory repairs at this station. Before the establishment of the mission, the Missionaries at Tillipally considered this parish as under their care, and opened a flourishing free school here, in 1818. In 1822, there were 6 schools of this description connected with this station, 4 of which were in the villages of *Makeapperty, Surlepuram, Vardealadipoo,* and *Mutherkel.* The boarding

school, which promises to be a very important auxiliary to the mission, was opened in 1820. In 1823, it contained 25 boys and 8 girls, several of whom manifested an anxiety for their spiritual welfare, and 2 had united with the church. Dr. Scudder finds numerous ways of access to the natives in consequence of his medical skill and his disposition to relieve suffering wherever it exists. He has made frequent excursions in the district of Jaffna, and the neighboring islands for distributing books and preaching to the natives in their villages. The boys of the boarding school have been usefully employed in reading to their countrymen. —See *Jaffna.*

PANDUA; see *Silhet.*

PANE, town in Aurungabad, Hind. 24 miles S. Panwell, supposed to contain 17 or 18,000 inhabitants.—The American Missionaries at Bombay established a school here, in 1821, under a Jewish master. In 1823, beside a respectable number of native children, there were 15 Jewish boys in the school.

PANTURA, town, Ceylon, 15 miles S. E. Colombo.—The Wesleyan Missionaries at Caltura included this within their circuit, a school was established here, in 1817, and a chapel opened, in 1822, when 79 rix-dollars were collected. About the same time, a promising school of 42 boys and 16 girls was opened at the village of *Wakada*, about a mile distant from the chapel.

PANWELL, town, Hind. in Aurungabad, 12 or 15 miles E. Bombay. This is a place of considerable trade, and a mart for great numbers in the interior, who bring their produce to market, sometimes from the distance of 300 miles, and carry back European articles, &c. This large and constant ingress and egress of natives from many distant places render Panwell favorable for a wide dispersion of Christianity.—The American Missionaries at Bombay have frequently visited this place for the purpose of communicating Christian instruction and distributing the Scriptures and Tracts. They opened a school here, in 1820, in which, in 1823, 7 Jewish children were instructed.

PANYELLY; see *Delagoa Bay.*

PAPAOA, principal settlement, in the district of Parc, on N. E. side of Otaheite. The Royal Mission Chapel was erected in this place by the late king, Pomare, in 1819, and devoted to the meetings of the Missionary Society, which was formed, in the preceding year. The building is 712 feet long by 54 wide. On these occasions, 6 or 7,000 attend. This is the residence of the queen, and preaching is regularly maintained by some of the Missionaries.

PAPARA, district in the southern part of the large peninsula of Otaheite.

Mission; L. M. S. 1818.—

John Davies, T. Jones, Ms.—Messrs. *Bicknell* and *Tessier* commenced this mission, and labored about 2 years, when they were suddenly removed by death, and left a large congregation, a flourishing school and a numerous population, who were looking to them for Christian instruction. Mr. Bicknell, a short time previous to his death, thus describes the state of the Mission; "About 700 people attend at the chapel near our residence, and I preach to them 4 times in a week; and when from home, at the other districts, more frequently. About 400 belong to the school, where I attend two days in a week, and about 20 teachers are employed." They had baptized about 300, and had a church of 27 communicants. Mr. Bicknell was one of the first Missionaries to Otaheite, and, it is believed, the first who proposed a mission to the island. Mr. Tessier had been employed more than 20 years, as a Missionary in this vicinity. The mission continues to prosper. The report for May, 1822, states, that during the year, 215 had been baptized and 32 admitted to the church. The communicants in Papara and Papeuriri were 71. The baptized in this and the neighboring districts of *Atimaoni, Papeuriri*, and *Papeari*, were about 400, and the candidates for baptism 254. The usual congregation 1,000. The schools consisted of about 700 scholars, children and adults, who made encouraging progress. Tati, the chief, in 1819, was zealously engaged in building a large boat to convey the Gospel to the inhabitants of other islands.

PAPEARI; see *Papara.*

PAPETOAI; see *Roby's Place.*

PAPEURIRI; see *Papara.*

PAPIETA; see *Wilks' Harbor.*

PARADISE, estate on the island, Grenada, visited by the Wesleyan Missionaries.

PARAMARIBO, or *Paramairamba*, a considerable town in S. America, and capital of Surinam, or Dutch Guiana; about 18 miles from the sea, on the river Surinam, which is here about a mile wide, affording a good harbor. About one third of the town, the most valuable part, was burnt, Jan. 1821. The Missionary premises escaped. Before this, it contained 2 churches and 2 Jewish Synagogues; the streets were all perfectly straight; and lined with trees, such as lemons, oranges, shaddocks and tamarinds, which present continual verdure; bearing, at the same time, blossoms and ripe fruit. It is a place of much business, and contains about 20,000 inhabitants. The owners of the soil are mostly Europeans; but are large slave holders. W. lon. 55° 11′. N. lat. 5° 48′,

Mission; U. B. 1735.—*W. C. Genth, C. E. Graf, Buck, J. H. Philip, Voigt. Boehmer*, Ms.—These with others, who have preceded them, have had

numerous seals of their ministry, principally among the negroes. At the close of the year 1812, their congregation of Christian negroes consisted of 400 communicants; 42 baptized adults, not admitted to the Lord's Supper; 65 baptized children, in all 507 persons beside candidates and Catechumens. At the commencement of 1823, there were 1243 negroes under the care of the Brethren at this place, 775 of whom were communicants, 80 had united with the church during the preceding year. Most of the negroes walk worthy of their profession. In the vicinity of Paramaribo, the Missionaries occupy several stations, and visit various estates with happy effect; among which are *Fairfield* on the Connewyne, *Klynehoop* and *Molhoop*, on the Cottica.

PARANI; see *Palamcotta.*

PARAVUR, village of Syrian Christians on the Malabar Coast, Hind.—The Church Missionaries at Cotym established a parochial school here, in 1821, under a native teacher.

PARE, district, in N. E. part of Otaheite.—See *Papaoa, Pirae, Wilks' Harbor.*

PAREISERY; see *Tranquebar.*

PARHAM, town and harbor on the N. side of Antigua, 5 miles W. St. John's.—The Wesleyan Missionaries have a chapel, a flourishing Society and large Sabbath-School here. About 700 scholars attended the school during the first year; the number has since been limited to 600.

PARIARTERRU; see *Nellore.*

PAROOR, village of Syrian Christians on the Malabar coast, Hind.—The Missionaries at Cotym occasionally visit these Christians. A church has been lately built, in place of one of the oldest in the possession of the Syrians.

PARRAMATTA, town in S. E. part of New South Wales, 25 miles W. Sydney. It is the second town in the colony, and is situated at the head of Port Jackson harbor. In 1818, it consisted of one principal street, nearly a mile in length, and contained 1,200 inhabitants, chiefly inferior traders, artificers and laborers. The public buildings are a church, an orphan house, a hospital and a manufactory, in which female convicts are employed.

In 1814, Gov. Macquarie founded an institution for the education and civilization of the natives, which has been highly useful. It has been removed about 12 miles from Parramatta.

Mission; C. M. S. 1815.—Rev. *Samuel Marsden*, first Chaplain in the colony of N. S. Wales, who has resided here several years, has been very active in the cause of Missions. Principally through his instrumentality, a colony of English malefactors, who were more unlikely subjects for gospel influence than the native inhabitants, have become an orderly and respectable com-

munity. He has done much to promote the interest of the London Missionaries in the South Sea Islands, and has been the principal agent in establishing the New-Zealand mission. He also established a Seminary for the instruction of N. Zealand youths in the arts of civilized life, which has been useful in promoting the objects of its institution.

The *Wesleyan Missionaries* have a chapel, here, a Society of about 30 members, an auxiliary Missionary Society and a circuit in the vicinity. Mr. *William Walker*, M. to a tribe of natives, who speak English, arrived, in 1821. He devotes his time to visiting them in their temporary settlements, and conveying the elements of instruction.

PARRSBOROUGH, town, New-Brunswick.—The S. prop. G. F. P. has afforded assistance to the people in erecting a house for worship, and stationed a Missionary here. The W. M. S. established a circuit here, in 1822. Members, 32. A Bible Society, auxiliary to the Nova Scotia B. S. was formed at this place, in 1813.

PARUAM, village of Syrian Christians on the Malabar Coast, Hind.—The Church Missionaries at Cotym opened a parochial school here, in 1821, under a native teacher.

PASSAGE FORT, village, about 6 miles from Spanish Town, Jamaica.—The people enjoy the occasional labors of the Missionary at Spanish Town.

PASSAMAQUODDY INDIANS, about 380 in number, in the State of Maine. Their principal village is at *Pleasant Point*, in the town of *Perry*, where they have a Roman Catholic church. They have heretofore resided on the shores of the Schoodiac, and obtained their sustenance by hunting and taking porpoises and seals. The State has recently made them a grant of $400 to purchase land and agricultural implements. They own a township of 27,000 acres, and are in a good condition to improve by the attempts made to civilize them. In the early part of 1824, the National Government had ordered a school house to be erected for them in Perry, and the S. prop. G. N. A. I. had engaged to furnish them with a teacher for the season. Rev. Mr. *Kellogg*, Missionary from the same Society, has occasionally visited them and given them such counsel as their state and character seemed to require. His labors have been highly approved by Government.

PATEO; see *Taha*.

PATNA, extensive, populous, commercial and fortified city, capital of Bahar, Hind.; situated on an eminence, on the S. side of the Ganges, 11 miles from the cantonments of Dinapore, 12 from Digah, and about 320 from Calcutta. The neighboring country produces a large supply of opium, saltpetre, sugar, indigo, wheat and other valuable grains. The European inhabitants reside in

the suburbs of Bonhipore, a mile or two W. Patna. E. lon. 85° 15′. N. lat. 25° 37′. It is supposed to contain 500,000 inhabitants.

Mission; B. M. S. 1812.—Rev. *J. T. Thompson* commenced this mission, and labored with diligence and success, till about 1819, when he removed to Delhi. He established a school upon the Lancasterian system, preached in English, Bengalee and Hindostanee; and circulated the scriptures and tracts in the Hindee, Persian, Bengalee and Arabic languages. He also made several long journeys to Benares, Allahabad, Lucknow and other places, which afforded opportunity of widely proclaiming the truth, and distributing the scriptures to multitudes, who had never before seen or heard of them.

The Missionaries at Digah occasionally labor here.

PATNAM, town, Travancore, Hind. where the Missionaries at Nagracoil have labored with success.

PAUMOTU ISLANDS, in the S. Pacific ocean, from 75 to 150 miles E. Otaheite. Formerly the inhabitants were noted for their abject superstitions, abominable vices and unrelenting cruelties; but through the influence of the Missionaries at the Society Islands they have almost universally renounced idolatry, changed their habits, and become Christians, at least, in name.

The wonderful change effected among this people by the introduction of the Gospel affords a striking accomplishment of the prophecy, that "The wolf shall dwell with the lamb, and the leopard lie down with the kid."

The language spoken in these islands is radically the same as that of Otaheite; but approaches nearer the Marquesan. The people are furnished with elementary and other useful books by the Missionaries at Otaheite.

Mission; Moorea, Teraa, N. Teachers.—These Natives of the Paumotu Islands were communicants at Wilks' Harbor, Otaheite, and, in compliance with their earnest desire, were sent on a mission to their native islands, in the early part of 1822. They are stationed on the island, *Anaa,* where, previous to this time, Christianity had been universally embraced, and, in every district, a house had been erected for the worship of the true God.

PEACE MOUNTAIN; see *Africaner's Krual.*

PEBALG; see *Livonia.*

PELLA, mission-station, Little Namaqualand, S. Africa, S. of the Orange river, about 500 miles N. Cape Town.

Mission; L. M. S.—*Native Catechist.*—When Messrs. *Albrecht* and *Ebner* were driven by a lawless plunderer from their station at *Warm Bath,* they repaired to this place and called it Pella, because it proved a refuge to the dispersed from Warm Bath, like the ancient Pella, to the fugitive

Christians from Jerusalem. They were followed by 500 of the Namaquas, and continued to labor here with success, till 1815. In 1814, more than 50 were added to the church. Several native preachers, about this time, were sent from this to Warm Bath, Steinkopff and other places. After the removal of the first Missionaries they were instructed by other Missionaries and Catechists, and the settlement continued to prosper. The Namaquas amounted to about 350; of whom, between 60 and 70 made an open profession of Christianity. In the school, were nearly 100 children; a good church had been erected; the people possessed about 600 head of cattle, 15 waggons and about 30 good gardens, and were advancing in knowledge, industry and civilization.—Their prosperity has since been partially interrupted by excessive droughts, which have occasioned a temporary dispersion of a great portion of the people.

PENANG; see *Pulo Penang*.

PENOBSCOT INDIANS, tribe, principally on *Old Town Island*, in the Penobscot river, Maine, 12 miles above Bangor, consisting, in 1824, of about 340 souls. These Indians are mostly Roman Catholics, and are poor, degraded and wretched.—In 1730, the Society in Scotland for propagating Christian Knowledge, aided by a grant from the General Court of Massachusetts, supported a Missionary to labor for the spiritual good of this tribe, till 1737, when he was dismissed for want of success.

In March, 1823, a Society was formed in Bangor to promote the civilization and the moral and religious improvement of this tribe, which immediately employed Mr. *Josiah Brewer*, a graduate from Yale College, to take a school at *Old Town Island*, which in a month embraced about 30 children. It continued but a few months; but was resumed, in 1824.

PERIERE, town, France, near Caen, about 130 miles, W. by N. Paris.—The Wesleyan Missionaries have labored here and in the vicinity for many years; but the fruits have been small.

PERLICAN; see *Island Cove*.

PERRIAPOLIAM; see *Madras*.

PERRY; see *Passamaquody Indians*.

PERSEWANKUM, village near Madras, Hind.—The London Missionaries at Madras have been induced to erect a chapel at this place to accommodate their congregations.

PERSIA, country of Asia, whose limits have been various at different periods. Its ancient name was Elam, and its inhabitants were denominated Elamites, as the descendants of Elam, the son of Shem, under which appellation they formed, about the time of Abraham, a powerful State.—The limits assigned by nature to Persia are the Persian Gulf and the Indian ocean, S.; the river Indus, E. and Oxus, N.

E.; the Caspian sea and mount Caucasus, N. and the mountains of Armenia, and the Euphrates and Tigris, W.; extending from about 45° to 70° E. lon. and from 25° to 43° N. lat. The provinces of Georgia, Daghestan and Shirvan, between the Caspian and Black seas, to about the 40°th N. lat. are now subject to Russia. The wandering tribes to the east are governed by their own khans, who merely pay a military service to the king of Persia when required.

In this way, it is supposed the present king might collect a force of 150,000 men.

The *government* is monarchical. The king is absolute master of the lives and property of his subjects. In 1816, 8 of his sons were governors in as many principalities. Teheran is the capital.

An estimate of the *population* of Persia is founded on conjecture, and is very various. It probably does not exceed 10,000,000, though some have supposed it to be 20,000,000. Their general characteristics are mildness and gentleness, with a very considerable degree of refinement.

Though the Mahomedan *religion* prevails, the people have long been satisfied with a mitigated system of faith, insomuch that the Turks and Arabs call them heretics. In addition to this, a class of infidel Mahomedans is rising up, called Soofies, or Free-Thinkers, supposed to amount to about 100,000, who renounce the system of Islamism, and seem disposed to examine the claims of the Christian religion. The rapid increase of this sect portends the downfal of Mahomedanism, by principles silently operating in its very bosom, and evince that the thinking part of community is ripe for a change.

There are no *Missionary* establishments in the country; yet it begins to be viewed as a field of interesting promise to the adventurous Missionary, and is gradually opening for the reception of the Gospel. Like other Mahomedan countries, it has been too long believed to be inaccessible to the efforts of Christian enterprise; but the reasons, which were powerful in other spheres of Mahomedan influence, never existed with the same force in Persia, and the force which they did possess is much weakened by the extensive circulation of Tracts, and the Persian New Testament, translated by the late Rev. *Henry Martyn*, who is known even in this Mahomedan country by the distinctive appellation, "that Man of God." In 1811, this devoted and intrepid Soldier of the cross went almost single handed into the heart of this empire, and performed the difficult task of translating the New Testament and the Psalms into the Persian;—the vernacular language of 200,000, who bear the Christian name, and known over

one-fourth of the habitable globe. This may be considered as the commencement of the great work of giving the Gospel to the millions of Persia, and the time will come when his memory will be cherished among its natives as the primeval Benefactor of their country. His bold and able attack on Islamism, during his 12 months' stay, at its head quarters in *Shiraz*, made an impression on the learned, and produced an effect, which will be held on record in Persia to the latest age.

Rev. Mr. *Robinson*, Chaplain at *Poonah*, is progressing in the translation of the Old Testament into Persian; and the king of Oude has compiled and printed a Persian Dictionary, in 7 folio volumes.

Encouraged by the effects already produced, several benevolent Societies have directed their attention to this interesting field of Christian enterprise. In 1814, the *Scottish Missionary Society* established a Mission at *Astrachan*, in Russian Tartary, near the N.W. shores of the Caspian, which is exerting a happy influence in Persia. The *German Missionary Society* has appointed several Missionaries to enter this field, who, after spending about a year at Astrachan in preparation, set forward for Tifflis, in their way to *Shirvan* on the west shore of the Caspian, in April, 1823. Their names are *Henry Brenz*, *Augustus Dittrich* and *Felican Zuremba*, all educated at the Basle Seminary.

PERTH, town, Up. Canada, near the river Rideau.—S. prop. G. F. P. stationed Mr. *Harris* here, in 1819.

PERU, country in Spanish South America, lying on the Pacific ocean, in W. lon. 70° to 81°. S. lat. 4° to 22°; bounded N. by New Granada; E. by Brazil, and S. by Buenos Ayres. The soil is generally fertile, and the fields are perpetually verdant, except the heights of the Andes, which are covered with eternal snow. The country contains rich mines of gold, silver, copper and lead. The annual produce of the gold and silver mines exceeds $4,000,000.

The *population*, according to a census taken some years since, is 1,079,122, of which number 619,000 are civilized Indians; the rest are whites, negroes, mulattoes, &c. The religion is Roman Catholic. The people seem to be waking to a sense of the importance of education and the value of the Scriptures. The British and American Bible Societies co-operate in communicating to the inhabitants Spanish Bibles and Testaments, which have been eagerly sought.

PETIT RIVIERE; see *Lunenburg*.

PICHAKUIRRUPU, village, S. Travancore, Hind. where the London Missionaries at Nagracoil have an increasing congregation and a small school. The Scriptures are read and explained, on the

Sabbath, by a native Catechist.

PILGERHUT, formerly a Mission-station of the U. B. in Berbice, Guiana, S. America; commenced, in 1738, for the benefit of the *Arrowack Indians*. Messrs. *Guettner* and *Dehne*, after learning something of the language, and forming a vocabulary of 500 Arrowack words, compiled a summary of the principles of Christianity for the use of the Indians, and commenced their labors by visiting them in their own habitations, scattered over a wilderness of 300 miles extent. In these excursions they were obliged to carry their provisions on their backs, to hang their hammocs on the trees in the wilderness, and sleep in this singular situation, to wade through the rivers and travel many days in succession without seeing any human being. In 1748, 80 Arrowacks had been benefited by the preaching of the gospel, and 40 had been baptized. After encountering much opposition from the planters, they succeeded in forming a flourishing mission-settlement. In 1756, the baptized amounted to about 400, most of whom resided in three little hamlets in the vicinity of Pilgerhut. Soon after this, many of the Indians died of a contagious disorder, and others were obliged to leave the settlement for want of provisions; the brethren, however, continued to persevere in their benevolent exertions, till 1763, when the negroes rose in rebellion against their masters, murdered many of the white people, burnt the settlement at Pilgerhut, and laid waste almost the whole country; two of the brethren removed to Surinam, the others to N. America, and the mission was relinquished.

Mr. *Schuman*, who arrived in 1748, was the principal agent in the settlement for several years. He composed an Arrowack Grammar and Lexicon, and translated portions of the Scriptures into Arrowack, which were destroyed with the settlement.

PITTALUM, village, S. Travancore, Hind. inhabited by Shanars, the cast, who extract the juice from the Palmyra.—The London Missionaries at Nagracoil have here a flourishing school, and an increasing congregation, where the Scriptures are read every Sabbath by a native Catechist. On one occasion the boys in the school repeated to Mr. Knill 880 verses from the Bible.

PIRAE, settlement, in the district of Pare, Otaheite, where Messrs. *Armitage* and *Blossom* have introduced the manufacture of cotton-cloth, and other mechanical arts. It is expected the progress will be slow, from the indolent habits of the natives. These gentlemen are connected with the Mission.

PLAISANCE; see *Hayti*.

PLANTAINS, several small islands, lying about 40 miles

S. E. Freetown, W. Africa; 22 miles from Kent, and 3 W. the main land. They belong to the family of Caulkers, native chiefs in the Sherbro country. W. lon. 12° 18′. N. lat. 7° 54′.

Mission; C. M. S.—*Stephen Caulker.* Sm. *George Caulker*, chief of these islands, was educated in England, and is anxious to introduce Christianity into his native country. He has translated into the Sherbro, which is a dialect of the Bullom, the morning and evening services of the United Church, which have been printed by the Society for the benefit of the natives. He has also translated a collection of hymns, Watts' Catechism and a part of the Bible, and is proceeding with the remainder. S. Caulker, a younger brother, was educated in the Society's schools, and acted as Usher to Mr. Nylander. In 1823, he had a promising school of 23 scholars, some of whom could read the Bullom and English fluently. They have daily prayers, morning and evening, in a small place of worship, and divine service is performed regularly on the Sabbath by the two brothers. This is an eligible station for a Mission to the Sherbroes, where it would be safe under the protection of the Caulkers, who are anxious that a Missionary should be fixed on the Plantains.

Point de Galle; see *Galle.*

Point Pedro, town, at the northern extremity of the district of Jaffna, Ceylon, 21 miles from Jaffnapatam. E. lon. 80° 25′. N. lat. 9° 52′.

Mission; W. M. S. about 1818.—This station is connected with that of Jaffnapatam, and is generally supplied with preaching. There have been several schools connected with it. In 1823, there were 25 members in Society.

Poker, a place in Hind. about 7 miles from Agimeer.

In 1819, Mr. *Jabez Carey* had established a school of 30 children, who were taught in an idol temple. Here is a Tank to which Hindoos resort from various quarters to wash away their sins.

Poland, country, Europe, which has now no political existence, being divided between the kingdoms of Russia, Austria and Prussia, between which countries it was situated. Poland, as it formerly was, included a country about 800 miles long, and 560 broad, which is estimated to contain about 15,000,000 inhabitants, of whom about 1,000,000 are Jews, computed by some to be 2,000,000. The majority of the people are Catholics.

The *Jews* in no country present a more inviting field for Christian enterprise than in this. The general spirit of inquiry concerning the Christian religion, which prevails among them, has called forth exertions for their spiritual good. Since 1820, the London Jews' Society has employed, or sent out 7 Missionaries

to the Jews in this country, viz. *Alexander M'Caul, W. F. Becker, G. Wendt, L. Hoff, John O'Neill, J. G. G. Wermelskirk* and *J. C. Reichardt*, and others are in preparation. The emperor of Russia supports Mr. *Moritz*, a converted Jew, and the Berlin Jews' Society, Mr. *Handes*. The success of these laborers in convincing the Jews that Jesus is the Christ, the eagerness with which the New Testament is sought by thousands, and a variety of circumstances, highly animating and encouraging, indicate that the time is not far distant, when multitudes of these descendants of Abraham will flock to the standard of the cross, and own Jesus Christ to be LORD to the glory of God the Father.

POLYNESIA, term applied to the numerous islands in the Pacific ocean, including the Pelew, Sandwich, Friendly, Society, Marquesas and several other islands of less note; from W. lon. 130° to 230°, and N. lat. 35° to S. 50°.

Mission; see *Friendly, Georgian, Marquesas, Paumotu, Raiwaivai, Sandwich* and *Society Islands*.

POMFRET; see *Providence*.

PONCHETALUCKPHOOL; see *Luckphool*.

PONE, populous village about 7 miles inland from Padang, Sumatra.—Mr. *Evans* of Padang has distributed books, and otherwise labored to enlighten these deluded followers of Mahomed.

PONNERI, large and famous place, Hind. several miles N. Madras, having 2 great Pagodas, and 2 annual grand festivals.—The Missionaries at Madras extend their labors to this people, and have largely distributed Books and Tracts.

PONNOREEN, village, Jaffna district, Ceylon.—Through the influence of Missionaries in the vicinity, a Bible Association was formed here among the natives, in 1821.

POONAH, populous city, Hind. about 75 miles S. E. Bombay. It is the seat of the late Mahratta power; but is now subject to the British government in India.

The S. prom. C. K. has a depot of books, at this place, under the care of the Chaplain, Rev. Mr. *Robinson*, who is translating the Old Testament into the Persian language under the auspices of the S. prop. G. F. P. This work, in conjunction with the New Testament of the late Rev. *H. Martyn*, will, it is hoped, be the means of supplying the Mahomedan natives of India and other parts, with a classical version of the Scriptures in their favorite language.

POONAMALLEE, military cantonment, 15 miles S. W. Madras, Hind. where the king's troops are quartered, on their arrival, until sent to their respective regiments in the interior, or while waiting to embark on their return to Europe. Here is an extensive

Asylum for the orphans of English soldiers.

Mission; C. M. S.—In 1821, a Tamul school was opened of 48 scholars, and a chapel erected, chiefly by local contributions. Rev. *James Hough*, late chaplain, at this station, has forwarded the designs of the Mission.

Pope's Head, a station in the N. W. division of Antigua, in the vicinity of English Harbor, where, in 1819, was a Sabbath-School of 76 scholars, supported by the Church Missionary, and English Harbor Sabbath-school Societies.

Port Antonio, harbor on the N.E. coast, Jamaica.

Mission; W. M. S. about 1822.—*John Crofts*, M.

Port-au-Prince, town, at the head of the Bay of Leogane, on W. coast Hayti, estimated to contain 20,000 inhabitants. In Dec. 1822, the commercial part of the town was consumed by fire. The loss was computed at several millions. An extensive Academy has recently been established here, in which all branches of jurisprudence, literature, the principles of astronomy and medicine are taught. Schools have also been established by government.

Mission; W. M. S.—In 1817, two Missionaries were sent to this place with the special permission of Government. They were cordially received by the President, who gave them liberty to establish schools and build churches in any part of the republic. They had collected attentive and increasing congregations in the town and in the country villages; a society of 30 members had been formed, with 18 on trial, when the Roman Catholics raised a violent opposition against them, and the President thought it expedient that preaching should be discontinued. The Missionaries removed, about 2 years after their arrival, when the President addressed an obliging letter to the Committee of the Society, accompanied with a benefaction of £500. Since the departure of the Missionaries, the Methodist Society has been cruelly persecuted, and some of the members have been imprisoned. In 1822, there were 56 members in the connection.

Early in 1823, the Mass. B. M. S. sent Rev. *Thomas Paul*, colored preacher of Boston, on a missionary tour to this island. At Port-au-Prince, he was courteously received by the President, and permitted to preach in private houses and halls.—Here and at Cape Haytien, he spent several weeks in visiting families, distributing Bibles and Tracts, preaching on the Sabbath to a respectable congregation of hearers, and otherwise accomplishing the objects of his mission.

U. F. M. S.—*William G. Pennington*, —— *Hughes*, colored Missionaries to the American emigrants in Hayti.—Mr. Pennington was edu-

cated at the African school at Parcippany, N. J. under the patronage of the Synods of New-York and New-Jersey. He sailed from the city of New-York, Oct. 14, 1824, with nearly 200 emigrants, several of whom were previously organized into a church. Mr. Hughes sailed about the close of the same year, and had, for some time, sustained the pastoral charge of a colored congregation in Philadelphia. He is superintendent of the mission.

PORT-DE-PAIX; see *Hayti.*

PORT ELIZABETH, a regular military station at Algoa Bay, S. Africa. The London Missionaries at Bethelsdorp occasionally preach to the soldiers at this station.

PORT JACKSON, bay and English settlement, on E. coast, New-Holland, 9 miles N. Botany Bay.—For many years, this has been a refuge for Missionaries, who have been driven from their stations, and an occasional residence for others.

PORT LOUIS, capital of the island Mauritius, situated on W. side of the island, surrounded with high mountains; the residence of the Governor and Council; formerly the principal settlement of the French in this part of the world. About 3 miles W. of the town, is the Grand river, from which the town and harbor are supplied with water. At the entrance of the harbor, is a small island, fortified for the defence of the town. In 1817, it was almost entirely destroyed by fire; but has since been rebuilt. E. lon. 57° 32′. S. lat. 20° 10′. Pop. 8,000 whites, and 12,000 blacks.

Mission; L. M. S. 1814.—*John Le Brun*, M.—Mr. Le Brun, by his prudent and indefatigable exertions, has gained the confidence of the free colored population, who formerly viewed the doctrines of the Christian religion with indifference or contempt. His labors are increasingly useful and extensive. Many are renouncing the superstitions to which they have been long attached. In 1823, he had a flourishing congregation, and a church of 40 communicants. In the schools were 114 boys and 4 girls, and about 70 scholars in the sabbath-schools. The mission has been patronized by Gov. Farquhar, who has supplied the schools with convenient premises. and granted a monthly allowance toward their support. Many respectable individuals in Port Louis manifest a liberal zeal in behalf of missions, and have formed an auxiliary Missionary Society, more particularly for the support of the Madagascar mission, which annually contributes about $400.

An Auxiliary to the B. F. B. S. was formed here in 1813.

Mr. Jenkins, employed by the B. F. S. S. commenced a school here, in 1823, on the Lancasterian system.

Port Louis is rendered memorable to American Chris-

tians as the place where the lamented *Harriet Newell* resigned her spirit to God, who gave it, Nov. 1812.

PORT OF SPAIN, sea-port, capital of the island, Trinidad. It is a town of considerable commerce. Population, about 10,000.

Mission; L. M. S.—Rev. *Thomas Adam* labored here, and on the neighboring plantations, from 1809 to 1820, with considerable success. A chapel has been erected at this place.

The *Wesleyan Missionaries* have a chapel and a school here.

PORT ROYAL, sea-port, Jamaica, on S. side of the island, about 5 miles S.W. Kingston. It formerly contained 2,000 houses; but has been successively destroyed by an earthquake, fire, and a most dreadful hurricane. The number of houses may be about 200. Here is the royal navy-yard, and barracks for a regiment of soldiers.

Mission;—The *Baptist Missionaries* at Kingston have a chapel here, in which some of them usually preach on the sabbath.

The *Wesleyan Methodists* have a chapel likewise.—*Robert Young*, M.—These establishments are of recent date. The congregations are large and attentive.

PORTUGUESE TOWN, town of liberated Africans, near Freetown, Sierra Leone, W. Africa, settled, in 1813. Population, in 1818, about 200.—The *Wesleyan Missionaries*, at Freetown, have here a chapel, a flourishing congregation, and a school. Some striking instances of hopeful conversion have occurred.

POSEN, capital of Prussian Poland, 144 miles E. Berlin, and 166 W. Warsaw. E. lon. 16° 34′. N. lat. 54° 22′. It contains several churches and convents, and is the see of a bishop. Population, 20,000. Posen is the centre of the people of Israel in Poland, and the residence of vast numbers.

Mission;—Missionaries from the L. J. S. and from the B. J. S. have labored here, since 1820 with astonishing success. Such multitudes of Jews have pressed upon them for Testaments and Tracts, that they have been obliged to call in the aid of the civil power to suppress the violence of the crowd. The anxiety, which generally prevails among the Jews in this quarter to receive the Scriptures and to become acquainted with the Christian religion, encourages the hope, that the *vail* begins to be taken from their hearts.

A Society, auxiliary to the Berlin Jews' Society, has been formed at this place.

POTTAWATTAMIES; see *Putawatomies.*

POURA; see *Burdwan.*

PRINCE EDWARD'S ISLAND, or *St. John*, island in the Gulf of St. Lawrence, W. Cape Breton, and N. Nova Scotia, about 100 miles long by 30 wide. Population, about 5,000.

Charlotte Town is the capital.

Mission;—The *London* and *Baptist Missionaries* formerly labored on this island.

S. prop. G. F. P. has 2 Missionaries and a schoolmaster here.

W. M. S. supports a Missionary here. In 1822, members in Society, 136. A large congregation is collected at Charlotte Town, and prospects are favorable. *Stephen Bamford*, M.

PRINCE OF WALES ISLAND; see *Pulo Penang*.

PRINCE RUPERT, settlement and bay of the same name, on N. W. coast of Dominica. The bay is deep and capacious, and affords excellent shelter from the wind.

Mission; W. M. S. 1788.—Soon after the commencement of the mission, a Society of several hundred was collected, which has continued to exist, notwithstanding the extreme unhealthiness of the climate has swept away many of their Missionaries, and the station has frequently been left vacant. Here are a few individuals who give evidence of real piety.

PRINCE'S TOWN, town, St. Vincent, near Kingston.—See *St. Vincent*.

PRYAG, Hindoo name for *Allahabad*.

PUDAPATTS, town, a few miles W. Tanjore, Hind.—S. prom. C. K.—The Missionaries of this Society at Tanjore have labored with considerable success in this place. In 1802, a chapel was opened, and an able Catechist, educated by the late Mr. Swartz, was stationed here, who was faithful to his trust.

PUDEMETTOO, town, Hind.—The Missionaries at Madras formerly superintended a native school here.

PUDUPALEYAM; see *Tranquebar*.

PULLICAT, sea-port town, in the Carnatic, Hind. 25 miles N. Madras. E. long. 80° 27′. N. lat. 13° 24′. In 1609, the Dutch settled here, and built a fort. It is now the seat of their government on the Coromandel coast.

Mission;—Formerly the Missionaries of the S. prom. C. K. labored here with success. In the early part of the present century, their communicants were about 200.

N. M. S. *John Kidlinger*, M.—Mr. K. arrived, in 1821, and soon after had 301 Christians under his direction, divided according to their languages—121 Tamul, 140 Portuguese, and 40 Dutch. The Tamul and Portuguese were baptized in their youth, and had little but the name of Christianity, having been visited by a Missionary only once a year for 23 years. He soon opened a Tamul and Dutch school with nearly 100 pupils, collected a congregation, and instituted a weekly prayer-meeting in Dutch and Tamul. On these labors the blessing of God is manifestly granted.

PULO NIAS, considerable island, in the Indian Ocean, on W. coast of Sumatra, about

500 miles N. W. Bencoolen, containing 230,000 inhabitants, who are superior in cultivation to Malays in general, and, as yet, untainted by the prejudices of Mahomedan superstition.—The inhabitants, having sent to the governor of Sumatra to inquire of what religion they should be, he dispatched Mr. *Burton*, Baptist Missionary at Sumatra, to examine into their state, about 1820. His report was highly favorable for the establishment of a mission to this interesting people.

PULO PENANG, that is, *Betel-nut Island*, called, also, *Prince of Wales' Island*, lying off W. coast of the Malay Peninsula, from which it is separated by a narrow strait. It contains about 160 square miles, was transferred to the East India Company, in 1786, and has a regular government, subordinate only to the Governor General of India. When the British took possession of it, there were only a few miserable fishermen on the coast. In 1801—2, the whole number of inhabitants amounted to 10,310. In 1805, they were estimated at 14,000; according to a census, in 1818, there were 30,200. They have since increased to between 35 and 40,000, of whom about 8,000 are Chinese, a large proportion are Malays. The population exhibits an uncommon diversity from many different nations. Penang is divided by a range of mountains, running N. and S. The Europeans occupy the E. side only. The harbor is capacious, and affords good anchorage. A considerable trade is carried on by the E. India Company. and the whole trade of Malacca and the adjacent islands centres here. Its N. E. point is in E. lon. 100° 19′. N. lat. 5° 25′.

In 1816, a *Bible Society* was formed, in connection with the Calcutta Bible Society, under the patronage of the governor and commandants.

From the situation of Penang on the shores of the Malay, and from the constant intercourse maintained with Sumatra, with the numerous islands of the Indian Archipelago and China, it affords an important and valuable opening to a vast field for missionary enterprise.—See *Georgetown*, *James Town*.

PULTOOR, village, Ceylon, between Point Pedro and Jaffnapatam.—About 1816, the *Wesleyan Missionaries* at Point Pedro, with permission from the local government, occupied the ancient place of worship, and established schools.

PURREYAR; see *Tranquebar*.

PURTABPORE; see *Midnapore*.

PUTAWATOMIES, or *Pottawattamies*, tribe of about 3,600 Indians, dispersed in Indiana, Illinois and Michigan. Rev. *Isaac M'Coy*, while an itinerating Missionary from the B. M. S. was instrumental of much good among this

tribe. In two villages, many of the inhabitants were persuaded to abandon intemperance, and regularly to perform family worship. An establishment has recently been formed, for the improvement of this tribe, in the Michigan Territory, by the government of the United States and the Baptist Board of Foreign Missions.—See *Carey*.

PUTHUPETT, village of Collers or thieves, who became christianized, principally thro' the instrumentality of Mr. *Swartz*. They are occasionally visited by Missionaries.

PUTTENCAVE, village of Syrian Christians, 47 miles, S. by E. from Cotym, Malabar coast, Hind. on the Panda river. The Missionaries at Cotym frequently visit this place, and, in 1820, established a parochial school.

PUTTUPALI, village of Syrian Christians, Malabar coast, Hind. where the Missionaries at Cotym established a parochial school, in 1820.

Q.

QUAWPAWS; see *Arkansas*.

QUEBEC, city, capital, L. Canada, on a promontory formed by the St. Lawrence and St. Charles rivers, about 400 miles from the sea. Population, about 20,000, mostly French Catholics.

Mission; S. prop. G. F. P. This Society has long supported Missionaries and Schoolmasters here; but the fruits have not been great.—*J. Jenkins*, M.

W. M. S.—This Society has a Missionary here, who collects large congregations. Members, 106. *Daniel Hillier*, M.

QUEENSTOWN, town, Up. Canada, on the Niagara, 7 miles below the falls, at the head of navigation. Here a battle was fought between the British and the United States, Oct. 13, 1812.

Mission; S. prop. G. F. P.—*B. B. Stevens*, M. 1820.

QUI-DE-VIDE, small place, near St. John's, Newfoundland.—The *Wesleyan Missionaries* have successfully labored here. In 1822, 20 had become members of Society.

QUILON, or *Coulan*, sea-port, Travancore, Hind. 88 miles N. W. Cape Comorin. Population, formerly estimated at 100,000; latterly, at 80,000.

Mission; L M S. 1821.—*John Smith, W. Crowe*, Ms.

R. M'Alley, As.—These laborers are encouraged and patronized in their work, by the resident, Col. *Newall*, and other gentlemen. Beside 2 native schools supported by the Resident, there are 4 others. In all, the Scriptures are used. One has been opened at *Trevanderum*, 40 miles from Nagracoil, and the same distance from Quilon. It is contemplated to open schools in all the towns between the two stations.

R.

RAIATEA, or *Reiadea*, sometimes called *Ulietea*, one of the Society Islands, in the S. Pacific Ocean, about W. lon. 151° 30′. S. lat. 16° 50′; 30 miles S. W. Huaheine, and 50 in circuit, with many good harbors, containing about 1,300 inhabitants. This island was formerly the chief seat of idolatry and the source of all political authority to this group. Human sacrifices were brought hither from all the neighboring islands and offered to Oro, the god of war. Here the now Christian prince *Tamatoa*, was once prayed to as a deity!

Mission; L. M. S.—*L. E. Threlkeld, John Williams*, Ms. These Missionaries removed from Eimeo, and settled, Sept. 1818, on the west coast, in the midst of a forest, where scarcely a habitation stood. In 1823, a beautiful town had been built, extending about 2 miles along the margin of a bay, having several bridges over streams, which fall into the bay. In the centre is a chapel, 156 feet by 44, in which 1,000 persons usually assemble for Christian instruction. Agriculture and the mechanical arts have been introduced by the Missionaries with happy effect; but the triumph of the cross must be regarded as one of the most signal ever achieved since the world began. Not a vestige of idolatry remains. In tracing the introduction of Christianity into this island, we are carried back to 1809, when a few of the natives were instructed at Eimeo. In 1816, Rev. *C. Wilson*, Missionary at Eimeo, and *Pomare*, late king of Otaheite, were providentially cast upon this island, and obliged to remain for some time. Mr. Wilson embraced the opportunity of preaching the Gospel to the natives, while Pomare employed all his influ-

ence to induce them to abandon their idols and embrace the truth. Success attended their united efforts, and the king with his chiefs and people avowed themselves Christians. Immediately they desisted from offering human sacrifices, from idolatrous worship and infanticide, built places for Christian worship; but knew little of the Gospel but the name, and continued in the indulgence of every evil desire, till after the settlement of the Missionaries among them. In 1823, the Deputation write thus concerning the religious state of the people: "Our meetings for public worship have been extremely gratifying, both by the great numbers, who have attended, the quiet, orderly and attentive manner of their behavior, and by the edifying truths which were faithfully and affectionately set before them. With much satisfaction, we witnessed the baptism of 150 persons on one day, making the number of baptized about 1,100; leaving a remainder of persons in the island, unbaptized, about 200. The communicants are about 150." Much attention is given to the education of old and young.

Soon after the commencement of the Mission, a Missionary Society was formed, embracing the neighboring islands, Borabora and Taha, to the funds of which the people almost universally contribute according to their means.—Previous to the establishment of Missions on these islands, these Missionaries did much to introduce the Gospel there.

RAIVAIVAI, group of 6 islands in the S. Pacific ocean, at considerable distance from each other; viz. *Raivaivai, Rarotoa, Rimatara, Rutui, Rurutu* and *Tubuai*. The inhabitants resemble each other and speak a language similar to that of Otaheite. Till recently they were ignorant of God, gross idolaters, and addicted to crimes common to such a state of ignorance and superstition.

RAIVAIVAI, or *High Island*, the largest of the above cluster, is about 25 miles in circuit, has a good harbor, and is about 400 miles S. S. E. Otaheite. W. lon. 148° 3′. S. lat. 23° 42′. Population, 1,600.

In 1819, *Pomare*, late king of Otaheite, visited this island and found the inhabitants in a rude, idolatrous state. He was, however, successful in persuading them to renounce idolatry, and was induced to leave *Para*, one of his own chiefs, to teach them the way of salvation. Soon 3 native teachers were sent from Eimeo.

Idolatry is renounced in 3 others, and native teachers are employed; viz. at *Rimatara*, 2 from Borabora; at *Rurutu*, 2 from Raiatea and 2 from Otaheite, and at *Tabuai*, 2 from Otaheite. These teachers were supplied with catechisms, spelling-books, carpenter's tools, wearing apparel, &c. and were most cordially wel-

comed by the chiefs and people, where they are respectively stationed. Chapels have been built, which are thronged with attentive hearers, and the Gospel is embraced as the only hope of man.

RAMA; see *Griqua Town.*

RAMANAD, or *Ramanadaburam*, town, in the Carnatic, Hind. S. Madara.—Mr. *Swartz* and his associates formerly established schools and collected a Christian congregation. In 1811, a Native catechist of the Tanjore Mission was ordained to take charge of the Christians at this place.

RAMISSERAM, island, about 50 miles in circuit, between Hindostan and Ceylon, containing several villages and a celebrated Pagoda, with an image of the demi-god Ram. The annual resort of vast multitudes to this temple from all parts of India, renders it an important sphere of missionary labor.

RAMKREESNOPORE, village, Bengal, Hind. on the Ganges, opposite Calcutta.—The *Baptist Missionaries* and their native assistants at Serampore, have labored successfully in this village. Soon after the commencement of the mission, one New-Testament, given by a Missionary for the use of the village, was the means of the hopeful conversion of several.

RAMPORE; see *Mooradabad.*

RAMSHEG, town, Nova-Scotia, where the *Wesleyan Missionaries* have a Society of 170 members. The circuit is extensive, and the prospect of usefulness encouraging. In 1821, a revival of religion prevailed at *Tatmogush* and *River John.*—*Matthew Richey*, M.

RANGHEEHOO, native town, on N. side of the Bay of Islands, on the N. E. coast of the N. island of New-Zealand.

Mission; C. M. S. *Henry Williams*, M. with teachers and lay-settlers. In 1815, a grant of land was obtained, adjoining Rangheehoo, and an English settlement commenced, for the purpose of civilizing the natives. Schools were soon opened, which, in 1818, contained 70 scholars. The settlement continued to flourish, undisturbed, for several years, and exerted a beneficial influence on the minds of the natives; many of whom attended public worship, and began to respect the sabbath and the forms of the Christian religion. About 1821, a civil war among the natives checked the progress of the mission, and for a season, threatened its extermination. From more recent accounts, it appears that amid all the evils of a civil war, and the internal difficulties which have disturbed the peace of the settlement, the mission continues to make a beneficial impression on the minds of the natives, and is gradually opening the way for a general diffusion of Christian truth, with its attendant blessings. The people are visited in their vil-

lages for the purpose of education and religious instruction, and the attention is such as to encourage and stimulate the settlers to increase their exertions.

A grammar and vocabulary of the New-Zealand language have been printed, and portions of the Scriptures are in preparation.

RANGOON, fortified city, and chief port of the Burman empire, on a branch of the Irrawaddy, 30 miles from its mouth, and 670 S. E. Calcutta. E. lon. 96° 9′. N. lat. 16° 47′. Population, 30,000, of various nations. Having long been the asylum of insolvent debtors from different settlements of India, it is crowded with foreigners of desperate fortunes, who carry on a small trade. The exchange exhibits a motley assemblage of merchants, of Malabars, Moguls, Persians, Parsees, Armenians, Portuguese and French, who are permitted to enjoy the most liberal toleration in their various religious creeds. It is the only port in the empire, where Europeans have been allowed to trade. In 1809, the city was burnt, except a few houses.

Mission; A. B. B. F. M. 1813.—*Adoniram Judson*, D.D. *George H. Hough*, *Jonathan Wade*, Ms.—Previous to the establishment of the American Baptists at this place, the English Baptists made an attempt, which was attended with many discouragements, and little fruit. In 1807, Messrs. *J. Chater* and *F. Carey*, with their wives, removed from Serampore to this place to establish a mission. They erected a house about half a mile from the city, and commenced the study of the Burman language. In 1811, Mr. Chater returned to Serampore, and was soon after established at Colombo. Mr. Carey continued his study of the language, composed a Dictionary, and, in 1811, finished a second and enlarged revisal of it, containing exemplifications of the various meanings of words from different Burman authors. He also composed a grammar, and translated parts of the Scriptures, which were printed at Serampore. In August, 1813, he left this station for Ava, the capital, by order of the Emperor.—See *Ava*.

About 1810, Messrs. *Brain* and *Pritchet*, London Missionaries, made an attempt to establish a mission in this city. Mr. Brain died soon after his arrival, and Mr. Pritchet remained, a year or two, and retired from the field, owing to the many discouragements, and the disturbed state of the country, occasioned by a protracted war with the Siamese.

Mr. and Mrs. *Judson* went to India, in 1812, under the patronage of the A. B. C. F. M. joined the Baptist church at Serampore, arrived at Rangoon, under the patronage of the B. M. S. July, 1813, and in 1815, this mission was committed to the care of the

American Baptist Board, which has since sent the following Missionaries to this field; viz. Mr. *George H. Hough*, Missionary and Printer, with his wife and two children, embarked from Philadelphia, Dec. 11, 1815. and arrived at Rangoon, Oct. 1816. After a residence of about 2 years, he went to Serampore, and rejoined this mission, in 1822. Rev. Messrs. *James Colman* and *Edward W. Wheelock*, with their wives, embarked at Boston, Nov. 16, 1817, and joined the mission, Sept. 19, 1818. Mr. Wheelock died soon, and Mrs. Wheelock married again at Calcutta. In 1820, Mr. Colman removed to *Chittagong*; which see.—Dr. *Price*, Preacher and Physician, and wife, arrived at Rangoon, Dec. 14, 1821; but were soon ordered to remove to *Ava*. Soon after the arrival of Dr. Price, Mrs. Judson sailed for America for the recovery of her health, and embarked at Boston, on her return with Rev. *Jonathan Wade* and wife, June 22, 1823. They all safely landed at Rangoon, Dec. 5, 1823. In addition to these changes, and numerous other discouragements, Dr. J. has been, from various causes, repeatedly interrupted in his labors here; yet the work of giving the Gospel to the *nineteen millions* of Burmah has so far progressed as to raise a hope of ultimate success. Owing to the restrictions of the emperor, the Missionaries have been permitted to do but little except to acquire the language, print and distribute Tracts, and secretly to give instruction to inquirers. The first convert was baptized, June 27, 1819, and 3 more in November following. In 1823, 18 had joined the communion, many of whom were persons of distinction, and several others were hopeful subjects of renewing grace. Only about one in a million of the Burmans have turned from their gross idolatry to the service of the living God; and these at the risk of losing property and life. In 1823, Dr. Judson completed the translation of the New Testament into the Burman language, and had written an epitome of the Old Testament, which they intended to print as soon as practicable. Dr. J. has joined Dr. Price at *Ava*.

The war between the Burmese and Bengal renders the state of the Missionaries very critical. On the 11th of May, 1824, the English fleet took possession of Rangoon, and rescued the Missionaries and several English gentlemen, who had been ordered to be executed by the Burmese.

RANI, village of Syrian Christians, on the coast of Malabar. Hind.—This village is visited by the Missionaries at Cotym, who established a parochial school here, in 1821.

RANNIPOOTOORE; see *Vadadelli*.

RAROTOA; see *Raivaivai*.

RAROTONGA, large and pop-

ulous island, in the S. Pacific ocean belonging to a group of [illegible] which lie S. W. of the Society Islands, between W. lon. 158° and 160°, and S. lat. 19° and 22°. Four of these are very numerously inhabited, and the people have universally renounced idolatry. In 1823, two Missionaries of the Society Islands visited them, stationed native teachers on 4; viz. *Aitutake*, on which teachers had been placed before, *Mante*, *Mitiaro* and *Rarotonga*. They persuaded the king of *Atui*, where teachers had also been placed, to sail with them to *Mante* and *Mitiaro*, two adjacent islands, of which he is also king, to use his influence in establishing teachers there. "He came on board," say the Missionaries, "a bigoted idolater; he was induced to embrace the true word; to use his influence in overthrowing the adoration of ages at the two islands, and returns to his own with a full determination to do the same there." They also prepared the way for the establishment of teachers at *Mangeea*, one of the group.—In several of these islands chapels have been erected.

RATHMULLEN, town, Ireland, where the Wesleyan Missionaries have labored with some success.

RATMALAMNEY, village, Ceylon, S. Colombo.—The Wesleyan Missionaries, at Colombo opened a school here, in 1820. This is said to be the first attempt to introduce Christianity into this idolatrous place.

RAWADUNDA, sometimes called *Choule*, large, populous and anciently fortified town, W. coast. Hind. about 30 miles S. Bombay, formerly a Portuguese settlement; but now in possession of the English. Soon after the Portuguese came to this country, they commenced a settlement here, and built a fort in front of the town, nearly 2 miles in circumference, with lofty walls and numerous towers. This spacious fortification is now one uniform cocoa-nut grove, spreading a wide, melancholy shade over the mouldering ruins of churches, monasteries, and other splendid edifices—once the superb mansions of a Christian people: but now inhabited only by loathsome vermin. Within 2 miles of the same spot, the ruins of Mahomedan fortifications, temples, seraglios, monuments, &c. show that in some former period, another empire must have risen up, flourished, and then vanished away.

The *inhabitants* are mostly Hindoos, with a few Jews, and a small remnant of Roman Catholics. This was formerly the residence of St. *Francis Xavier*, who removed from this to Goa, in 1640.

The *American Missionaries* at Bombay have devoted much time to distributing Books and Tracts, and otherwise laboring for the benefit of the people in this town and vicin-

ity. In 1818, they established a school here, more particularly for Jewish children, which consisted of 84 scholars, in 1824; more than 30 of them were Jews. The Missionaries have named this, the *Andover School*, $60 having been contributed by benevolent individuals in Andover, Mass. for the support of a Jewish school under their direction.

RAWDON, town, Nova Scotia, 40 miles from Halifax.—S. prop. G. F. P. has, for many years, supported a Missionary here, including *Newport* and *Douglas* in the field of his labors. In Rawdon and Newport are about 3,300 souls.—*Wm. Twining*, M.

REDE FOUNTAIN, or *Rede Fontein*, Mission-Settlement, Little Namaqualand, S. Africa, about 40 miles from Lily Fountain, with which it is connected. Mr. *Archbell* commenced this settlement with the approbation of the governor, in 1819, among the Bastard Hottentots.—See *Lily Fountain*.

RED RIVER SETTLEMENT, trading establishment of the Hudson's Bay Company, on Red River, about 50 miles, S. its entrance into lake Winnipeg, defended by Fort Douglas. It was formed, in 1812, and contains about 700 settlers, beside Canadians and Half-breed, who are very numerous. W. lon. 98°. N. lat. 49° 40'.

Mission; C. M. S. 1820.—*John West, David T. Jones*, Ms.—*George Harbidge* and wife, School Teachers.—In 1820, Mr. West, Chaplain to the Company, offered his services to establish schools among the numerous tribes of Indians in the Company's territory, and this Society put £100 at his disposal for the purpose. He immediately opened a school in this settlement, and found the Indians willing to commit their children to his care and instruction. A school-house, 60 feet by 20, has been erected, which is also used as a place of worship. The success of this attempt encouraged the Society to send others to his assistance, that he might have opportunity to visit other settlements, and adopt similar measures for the instruction of the natives in their vicinity. The North-West and Hudson's Bay Companies are disposed to render every practicable assistance to this benevolent enterprise.——See *Hudson's Bay, North-West Indians*.

REGENT'S TOWN, formerly called *Hogbrook*, town of liberated negroes, Sierra Leone, W. Africa, 5 miles S. S. E. Freetown, in a valley near the heights of the Sierra Leone mountains. Its situation is healthy and highly romantic. No less than 8 mountains, covered with evergreen forests, rear their heads, and form a chain around the settlement. Streams descend from the various cliffs and form a large brook, which runs through the middle of the town. On the banks is a

meadow for the cattle belonging to the settlement, which is always green. In 1813, this then uninhabited spot was set apart for the reception of negroes, delivered from slave-ships by the vigilance of English cruisers, who are here supported by government, till they can be taught to earn their own bread. In 1816, the number amounted to 1,100, from 22 different tribes, some of them barbarous to an astonishing degree; the mixed multitude speaking many different languages, having no medium of communication, except a few words of broken English, all totally destitute of principle, disinclined to civilization and improvement, and addicted to stealing and the worship of devils. In 1823, the number had increased to upward of 2,000. In 1819, the town presented 19 streets, regularly laid out. In the midst of the habitations, which are built of stone, is a large stone church, 80 feet by 64. This has been five times improved and enlarged to accommodate the crowds who assemble to hear the word of God.

Mission; C. M. S.—1816. —*James Lisk* and wife, school teachers;—*W. Davis*, *David Noah*, *W. Bickersteth*, with about 40 other N. teachers and ushers.—Rev. *W. A. B. Johnson* and wife were sent from England by this Society, in 1816, and appointed to this station by the colonial government, which was accountable for their salaries. They soon obtained a school of 150 pupils from the rude mass of people in the settlement. In 1817, there were only 12 communicants, and very few attended public worship. In 1821, about one fourth of the whole population were in communion, and about one half were in the habit of attending morning and evening prayers in the church; beside which, the communicants observed family worship. An English captain, who visited the town, in 1817 and 1821, writes, "In contrasting its then condition with the present, I must confess a just description cannot be given without the appearance of exaggeration. The change is so visible, that no skeptic, however hardened, but must confess the hand of the Lord hath done it." About the middle of 1822, the communicants had increased to 375, and, in the spring of 1823, they amounted to 450. The whole body of the people form one industrious and happy community. The authority of the word of God, in connexion with Christian discipline, almost entirely supersedes the necessity of human laws. All relics of former superstitions are banished, and flagrant vice and profaneness are almost entirely unknown. The converts exert a very commanding influence.

In 1818, a Society was formed for the relief of the sick, and an auxiliary Missionary

Society. The contributions to the latter had amounted, in 1823, to upward of $1,156; and to both, during one year, they have exceeded $500.

In 1823, the schools embraced 1,052 pupils.

The *Christian Institution*, established at *Leicester Mountain*, was removed to this place, in 1820, with the design of rendering it a seminary, in which the most promising youths in the colony may be educated for Schoolmasters and Missionaries to their different tribes.

Rev. Mr. Johnson died, May 3, 1823, much esteemed and lamented by the community around him, and, especially, by the many hundreds of the once most wretched and degraded sons and daughters of Africa, whom he has been an eminent instrument of bringing out of darkness into marvellous light.

REIADEA; see *Raiatea.*

RELLEGALLE, village, Ceylon, about 30 miles from Kornegalle, within the borders of the Kandian Territory, about 25 miles from the sea, in a beautiful and romantic country, nearly 50 miles from Negombo.—The *Wesleyan Missionaries* established a flourishing school here, in 1818, which, in the early part of 1824, contained about 50 scholars. The situation affords opportunity for the distribution of Books and Tracts to numerous travellers, who are constantly passing into the interior. In 1823, a chapel was erected here.

REVAL; see *Livonia.*

REWARY, town, Hind. and capital of a cicar of the same name, 100 miles N. W. Agra.—*Inayut Messeeh*, native, has labored here with some success.

RHINOSTER FOUNTAIN; see *Hepzibah.*

RHIO, island and Dutch settlement, near Malacca.—The Missionaries in the vicinity have usefully distributed Testaments and Tracts, especially among the numerous Chinese inhabitants. In 1819, Mr. *Slater*, during one visit, distributed several hundred, which were received with much interest.

RHONDE ISLE; see *Isle Rhonde.*

RIAMATURA, or *Rimatera*; same as *Rimatara.*

RICHMOND, town, in the Colony of New S. Wales, visited by the *Wesleyan Missionaries.* About 1820, a Branch of the auxiliary Missionary Society at Sydney was formed here.

RIET FOUNTAIN, a name formerly given to the station, now called *Grigua Town.*

RIMATARA; see *Raivaivai.*

RITTENBENK; see *Greenland.*

RIVER JOHN; see *Ramsheg.*

RIVIERE DU LOUP, Seignory, L. Canada, 22 miles W. Three Rivers.—S. prop. G. F. P. established Mr. *Knagg*, here, in 1820.

ROAD TOWN; see *Tortola.*

ROBY'S PLACE, Mission-Sta-

tion, L. M. S. on the island, Eimeo. *Wm. Henry, George Platt*, Ms.—Several of the *London Missionaries*, having been driven from Otaheite, commenced an establishment, on this island, at *Papetoai*, in 1811. Here they labored till about 1815, with little fruit; when it pleased the Lord to crown their efforts with signal success, so that the number of scholars in the schools, before the close of that year, amounted to nearly 700, and those, who had entered their names as disciples of Christ, to 362, several of whom were hopefully renewed. Schools were soon after this time, established throughout the island, and about 20 places have been erected for Christian worship. In 1822, the communicants exceeded 100. The people, like those of the neighboring islands, are progressing in the arts of civilized life, and the knowledge of Christianity.—Within a few years, this station has been called *Roby's Place*. For a more particular history of this Mission, see *Otaheite*.

RODEZAND, town, Tulbagh district, S. Africa, about 40 miles N. Cape Town. See *Tulbagh*.

ROSEAU, capital of Dominica, W. Indies, situated on a point of land on the S. W. side of the island. W. lon. 61° 27′. N. lat. 15° 25′.

Mission; The *Wesleyan Missionaries* have here a prosperous society, and flourishing schools, in which about 160 children are instructed. They are patronized by the Governor, and the principal proprietors on the island.—*James Catts*, M.—See *Dominica*.

ROYAPETTAH, village, Hind. about 4 miles from Madras. In this village, with those of *Tripplecane* and *St. Thome*, at the distance of 3 miles on each side of it, the inhabitants are estimated at 40,000.—The *London* and *Wesleyan Missionaries* at Madras have labored in these places with some success. The Wesleyans have a chapel at Royapettah.

RUGGOOL; see *Bellary*.

RUMAKAJO, village, Ceram, occasionally visited by Mr. *Kam* of Amboyna.

RURUTU, or *Oheteroa*, one of the Raivaivai Islands, in the South Pacific Ocean, 350 miles E. S. E. Raiatea, and about 40 from Rimatara—from 18 to 20 miles in circumference. W. lon. 150° 51′. S. lat. 22° 29′.

Mission; L. M. S. 1821—*Mahamene, Puna*, N. teachers, from Raiatea, with 2 from Otaheite.—In the early part of 1821, the Chief of Rurutu, with about 20 of his subjects, was providentially cast upon the island of Raiatea, where they continued several months, and were taught the principles of the Christian religion.

In compliance with the earnest request of the Chief, 2 exemplary native teachers accompanied them to their native island. Soon after their arrival, the inhabitants universally renounced idola-

try, and sent their idols to England to be deposited in the Missionary Museum. In 1822, a large house for public worship had been erected, and 4 Christian teachers were successfully employed in instructing the people. Messrs. *Tyerman* and *Bennet*, a deputation from the London Society, thus describe the condition of the people in the same year. "We remained here nearly 2 days, during which time, Mr. *Ellis* preached, several times, when nearly every individual on the island attended, and such an attendance on divine worship is usual every Lord's day, and at the weekly services. Many of the Chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God, no congregation could have behaved with more propriety; all was solemnity. All the people, men, women and children, attended school. Not a vestige of idolatry was to be seen.—So great a change, effected in so short a time, is almost beyond credibility; but we witnessed it with our own eyes. What hath God wrought!"

A Missionary Society has been formed, and a church of 16 natives.

RUTUI; see *Raivaivai*.

RYAN, or *Ryawan*; see *Burdwan*.

S.

SAADHS; see *Henreepore*.

SACKVILLE, town, New-Brunswick.—S. prop. G. F. P. has assisted the people here in supporting gospel-ordinances.

SADAMAH'L; see *Dinagepore*.

SADRAS, town, in the Carnatic, Hind.—S. prop. G. F. P. —The Missionaries of this Society commenced their labors here in the latter part of the last century, and have had many seals of their ministry.

SAFFRAGOM, vast and populous kingdom, in Kandy, Ceylon, inhabited by a stout and healthy race of people, entirely ignorant of God. They worship Boodhu, Satan and other demons. In 1822, Mr. *Siers*, Baptist Missionary at Hangwell, visited this people with a view of learning the expediency of attempting Missionary labors among them. Many were desirous that schools should be opened, which, among such a people, are the most effectual means of introducing the Gospel.

SAGANAW BAY, large bay,

60 miles by 30, on S. W. shore of lake Huron. Saganaw river enters this bay. The adjoining territory is very fertile, and was recently purchased by the United States of the Chippeways and Ottawas. On the peninsula between the lakes, Huron and Michigan, the Indians are computed at about 8,000, in a state of ignorance, vice and wretchedness. The different tribes are disposed to favor the establishment of schools among them. Within a few years, the Northern Missionary Society of N. Y. has made some attempts to enlighten and reform them. More recently the U. F. M. S. has contemplated a Mission to the Indians in the vicinity of the bay.

SAHEBGUNJ, principal town, in the district of Jessore, Hind. about 80 miles E. N. E. Calcutta.

Mission; B. M. S.—*Wm. Thomas*, Portuguese, country-born, M. with 6 native assistants.—In 1817, this became the seat of the Mission; but the Missionaries are industriously employed in sowing the seed of the Word in the numerous, populous villages in the district, which is springing up and bearing fruit unto everlastiug life. As early as 1813, Mr. Thomas statedly labored in the district, and, for nearly 10 years previous to that time, the Missionaries at Serampore occasionally labored here and in the vicinity, with much success, and formed a church, which consists of about 80 members, inhabiting 10 different villages. In 4 of these the Lord's supper is regularly administered on successive sabbaths, and each, it is hoped, may ere long become the centre of a distinct society. Nearly half of the members reside at *Christianpore*, a new village lately formed for their accommodation, about 5 miles from Sahebgunj.

SAHOODY, town, Hind. W. Burdwan.—The Church Missionaries at Burdwan have recently opened a Bengalee school here.

ST. ANDREW, parish, on E. side, Grenada, W. Indies, containing 39 estates, and about 5,000 negroes.—The *Wesleyan Missionaries* have recently commenced their labors here.

ST. ANDREWS, town, L. Canada, where the S. prop. G. F. P. stationed Rev. *J. Abbot*, in 1818.

ST. ANDREWS, commercial town, New-Brunswick, on a peninsula, in Passamaquoddy bay. Population, about 1,000.

Mission; S. prop. G. F. P.—Rev. *Samuel Andrews* died at this station, September 1818, after having faithfully labored in the service of his Master, more than 50 years.

ST. ANNE, flourishing town in a populous parish of the same name, Jamaica, on St. Anne's Bay, about 56 miles from Montego Bay.

Mission; W. M. S.—*Isaac Whitehouse*, M.—A society of 20 members was formed, in 1820, and more recently a Missionary has been stationed

here. The prospects of usefulness at this infant station are encouraging. Within a circuit of 9 miles are 4 other places where Missionaries are permitted to labor; viz. *Bellemont*, *Dry Harbor*, *Ocho-Rios Bay* and *Runaway Bay*.

The Magistrates favor the Mission.

St. Armand, town, L. Canada, on Misisque bay, 40 miles S. E. Montreal. Population, 2,500.—The S. prop. G. F. P. and W. M. S. have supported Missionaries here. The Wesleyans had 163 members, in 1822.—*James Booth*, M.

St. Augustine's Bay, on S. W. coast of Madagascar.—The Wesleyan Methodists have recently commenced a Mission in the vicinity of the bay.

St. Bartholomew, one of the Caribee islands, W. Indies, 25 miles N. St. Christopher—about 20 miles in circuit, surrounded by rocks, and difficult of access. The only port is on the W. side of the island, near Gustavia, or St. Bartholomew, the principal town. The climate is generally healthy.—Hurricanes prevail from the middle of July till the middle of October. The island is inhabited by *Swedes*, *English*, *Dutch*, *Americans* and *Jews*, and *French* planters. The town of St. Bartholomew contains between 4 and 5,000 inhabitants. In 1785, it was ceded by France to Sweden; since which time, the population has rapidly increased.

Mission; W. M. S. 1788.—*John Hirst*, M.—In the early part of 1824, the Mission was in a prosperous state. In the schools were more than 100 scholars, and about 400 members in Society. In 1819, an auxiliary Missionary Society was formed, which promises efficient aid to the Mission.—In the autumn of 1821, the Mission-house and chapel were completely destroyed by a hurricane; but have since been rebuilt. The Governor patronizes the Mission.

St. Christina; see *Christina*.

St. Christopher, or *St. Kitt*, one the Caribee islands, W. Indies, N. W. Antigua and Nevis, from the latter of which, it is separated by a narrow strait. The island is 20 miles long and 7 broad. It is watered by numerous streams, which descend from high, barren mountains in the interior. The plains are very fertile, producing in some parts, 8,000 lbs. of sugar to the acre, which is the principal article of export.—The natural strength of the island is such, that a garrison of 2,000 effective troops would render it impregnable to a formidable invasion. It was first discovered, in 1493, by Columbus, who gave it his own Christian name. The first English settlement was formed, in 1620. For several years, the aboriginal inhabitants lived on friendly terms with the settlers, and supplied them with provisions, till the planters seized their lands.—After a severe conflict, in which, many of the Caribees

were inhumanly murdered, they were driven from the island. It was in the possession of the French and English, alternately, till 1763, when it was permanently restored to Great Britain. Chief towns, Basse Terre and Sandy Point. *Inhabitants* 20,000, a large proportion of whom are slaves and colored people. The N. point lies in W. lon. 62° 47′. N. lat. 17° 27′.

Mission;—The U. B. commenced a Mission here, in 1774; which, for several years, was very unpromising; but is now among their most flourishing Stations. From 1779, to 1809, a period of about 30 years, no less than 3,683 persons were baptized; since which time, the Mission has continued prosperous. Their report for 1823, stated that 225 had been baptized or admitted to communion during the year.—*Sauter, Johansen, Wright*, Ms.

W. M. S.—In 1787, Dr. *Coke* commenced a mission here, with flattering tokens of approbation from the inhabitants. A society was immediately formed, and the mission has generally prospered, notwithstanding occasional interruptions from lawless mobs. For more than 20 years, the average number of members has exceeded 2,000. In 1823, there were 30 white, and 2,514 black members in society, about 1000 of whom are communicants. The Missionaries visit a large number of estates, and have 8 chapels on the island.—*T. Morgan, H. Davies, W. Maggs*, Ms.

The Society for the conversion of the W. India slaves, employs Rev. *J. B. Pemberton* as a Missionary here, who has a society of about 250 colored people.

In 1820, the Christian Auxiliary Missionary Society, for St. Christopher, was formed by the most respectable inhabitants, to aid the Missionary Societies in England in disseminating the Gospel.

In February, 1824, the Wesleyan Missionary Society was formed at Basse Terre; branch Societies were also formed at Old Road and Sandy Point, the collections to which amounted to $475.

These Missions have been eminently useful to the slaves and colored people for whom they were designed.—See *Basse Terre, Bethesda, Deep Bay, Old Road, Sandy Point*, and *Nicholas Town*.

St. Croix, or *Santa Crux*, one of the three Danish islands, belonging to the Virgin group, W. Indies, about 15 miles E. St. Thomas. The whole island is almost a level, and the soil uncommonly fertile. It has many valuable cotton and sugar-plantations. In 1796, there were about 28,800 inhabitants, 25,400 of whom were slaves.

Mission; U. B.—In 1733, a company at Copenhagen, having purchased the island, employed 14 of the United Brethren to superintend the plantations. After a long and

perilous voyage, they arrived at St. Croix, in the summer of 1774; but soon fell sick, and, in a short time, 10 of them died. Others were sent to supply their places; but their labors were attended with little effect. In 1739, *Albanus J. Feder* and *Christian G. Israel* went out from Europe to join this mission. The former was drowned on his passage, and the latter labored, 4 years, with great success. From this period, the island was left destitute, till 1753; when the Mission was again renewed by Rev. *George Ohneberg*. It soon became a flourishing station, under the patronage of the Danish government, and has continued to prosper. From the commencement of the Mission to 1788, 6,160 negroes had been baptized. In 1812, there were 8,443 baptized negroes, and 2,608 communicants. Since this time, frequent additions have been made to the church and society. The Brethren have now 3 large congregations and 8 Missionaries on the island.—*Boenhof, Damus, Goetz, Jungman, Mueller, Schurmann, Sybrecht, Wied*, Ms.—See *Friedensberg, Friedensthal, Friedensfeld.*

St. David; see *St. Stephen.*

St. Domingo; see *Hayti.*

St. Eustatius, or *St. Eustatia*, one of the Caribee islands, W. Indies, 10 miles N.W. St. Christophers, belonging to the Dutch. It is nearly 30 miles in circuit, and has the appearance of a huge pyramidal rock, rising out of the sea. By the industry of its possessors, it has been rendered one of the finest and most valuable of the Caribees, being a rich store-house for all European commodities. Tobacco is the principal article of export, and is cultivated to the top of the mountain, which terminates in a plain surrounded with woods, having a hollow in the middle, that serves as a den for wild beasts. The island was first settled about 1660. It has but one landing place, which has been rendered almost impregnable by nature and art.—From 1801 to 1814, it was in the possession of the English. Inhabitants, 20,000, of whom 5,000 are whites.—W. lon. 63° 8′. N. lat. 17° 30′.

Mission; W. M. S.—*T. Truscott*, M.—In 1788, Dr. *Coke* attempted to establish a Mission on this island; but was not permitted to preach. He instructed the negroes, a short time, in private, and then left the island. The next year, he made a second attempt; but was again defeated and threatened with imprisonment. During a period of about 20 years, the Methodists made several unsuccessful attempts to settle a Missionary here. After the island fell into the hands of the English, Government tolerated their exertions, and a small society was soon collected. In 1811, they had a soci-

ety of 246 members, and a school of more than 100 children. In 1823, the Missionary preached in several different places, to large and attentive congregations, had a flourishing society of 227 members, and superintended schools of about 160 children. The Mission is now patronized by the Governor.

St. Francis, or *Abenakis*, tribe of about 400 Indians, L. Canada, at the mouth of St. Francis river.—*T. Annance*, educated at Dartmouth College, and though a Catholic, has been, for several years industriously employed in instructing the youth of his tribe. In 1824, he had a sabbath-school of 19 scholars. Within a few years, 2 females of this tribe were assisted in obtaining a knowledge of the English language by the Society for propagating the Gospel among the Indians and others in N. America. They were committed to the care of Rev. Mr. Noyes of Needham, Mass. and returned, in 1822.

St. George, town and capital of the island, Grenada, situated on a spacious bay, on the S. W. side of the island. It possesses one of the safest and most commodious harbors in the English W. Indies. It is built chiefly of brick, and makes a handsome appearance. The town is divided into two parts by a ridge running to the sea. On the ridge stands the church, and on the promontory above, is a large old fort, probably built by the first French inhabitants, large enough to accommodate an entire regiment. W. lon. 61° 31′. N. lat. 12° 4′.

Mission;. W. M. S. 1788.—This mission was at first attended with considerable embarrassment, owing to the prejudices of the people; but the cloud has, in a measure, dispersed, and the beneficial effects of the Mission begin to be manifest among the slaves. A new, larger chapel has been erected, toward which the inhabitants contributed liberally. The Missionaries at this station visit several large estates beside the village of *Gougave*, and, once a quarter, the *Isle Rhonde*. The chapel is well attended by all classes of people. Sabbath-schools have been established for the benefit of the slaves, who have no other means of instruction. In the early part of 1824, a gracious revival was experienced at this station.

St. George's Mount, settlement on the island Tobago; where the Wesleyan Missionaries opened a chapel, in 1823.

St. Jago, or *Santiago*; see *Chili*.

St. Jan, or *St. John*, one of the Virgin Islands, W. Indies, about 36 miles E. Porto Rico. —*Schaefer, Gloeckler, Kleint, Blits*, Ms.—See *Bethany, Emmaus*.

St. John, capital of the island Antigua, situated in a parish of the same name, on the W. coast. It has a good harbor, is well fortified and

carries on an extensive trade. Inhabitants, from 10 to 15,000. W. lon. 62° 9′. N. lat. 17° 4′.

Mission; U. B.—*Procop, Richter, Robins,* Ms.—In 1756, *Samuel Isles* obtained permission to instruct the negroes on the island of Antigua, where he labored with good success for about 8 years. In 1761, a temporary church was erected here, and several negroes baptized. After the death of Mr. Isles, in consequence of opposition, the mission languished, and from the commencement to the opening of the new chapel, in 1773, only 295 persons were baptized. Since then, prejudices against instructing slaves have been wearing away, and a general revival has been realized. A Sabbath-school of 80 children was opened in 1810, which contained 600 pupils. In 1809, the congregation consisted of 6,854 members, 2,578 of whom were communicants. The mission has continued to prosper. The report for 1823, stated that, during the year, 408 adult negroes had been baptized, or received into the congregation. On the 11th of July of the same year, the brethren celebrated the 50th anniversary of the opening of the chapel. During the 50 years, since its consecration, 16,099 negroes had been baptized and admitted into the congregation, and 35 brethren and 35 sisters had been employed as missionaries, 15 of whom had died on the island.

W. M. S.—In 1786, Dr. *Coke,* with 3 Missionaries, commenced a mission here, which has been subject to many variations; but has generally prospered. It is the oldest, and has been one of the most successful of the Wesleyan missions in the W. Indies. They have a chapel, which will accommodate 5,000 people. In 1821, they had about 500 children under instruction. The same year an auxiliary Missionary Society was formed.

Society for the conversion of W. India Slaves.—*James Curtin, B. Luckcock,* Ms.—Mr. Curtin reports, in 1823, that on 57 estates, where there were 10,212 slaves, he had baptized 1,318, and that in the town of St. John, containing 2,200 slaves, he had baptized 940. He had been several years on the station, and had instructed between 7 and 8,000 negroes in the truths of the Christian religion. A sabbath and a day-school had been established.

A Society was formed, in 1815, styled, "The distressed Female's Friend," for the purpose of educating indigent female children, and training them to habits of industry. It originated among a few, pious females of color. In 1821, 14 children were supported by the Society.

St. John, city, New Brunswick, on the river St. John, 3 miles from the bay of Fundy. It is a well built, commercial city, and has six

churches, two for Episcopalians, and one each for Scotch Presbyterians, Methodists, Baptists and Roman Catholics. Population, in 1822, estimated at 8,000. W. lon. 66°. N. lat. 45° 20′.

Mission; S. prop. G. F. P. —This Society has, for a long time, had a Missionary here, and contributed for the support of school teachers.

St. John, capital of Newfoundland, on E. coast of the island. In 1815, it contained about 12,000 souls. In 1816 and 1817 almost all the buildings were burnt.

The London and Wesleyan Missionaries have labored here with success. In 1822, the Wesleyans had 72 members in this district.—*John Walsh*, M.

St. John, town, Nova Scotia.—The Wesleyan Methodists had 145 members here, in 1822.—*Robert Alder*, M.

St. John, town, L. Canada. —S. prop. G. F. P. stationed Rev. Mr. *Baldwin* here in 1811.

St. John; see *Prince Edward's Island.*

St. Joseph, town on the W. side of Dominica, S. Prince Rupert's Bay.

Mission; W. M S.—About 1821, a Missionary was stationed here in compliance with the request of slave proprietors for the benefit of the negroes on the contiguous estates. A small society has been formed, and a school established.

St. Joseph; see *Carey.*

St. Kitt; see *St. Christopher.*

St. Louis; see *Hayti.*

St. Louis; see *Senegal.*

St. Lucia, one of the W. India islands, N. St. Vincent. E. lon. between 60° and 61°. N. lat. between 13° and 14°. Population, estimated at 15,000.

Mission; W. M. S. 1822.—*W. Squire*, M.—A small society has been formed.

St. Marc; see *Hayti.*

St. Martin, island W. Indies, N. St. Bartholomew, 15 miles long and 12 broad. W. lon. 63°. N. lat. 18° 5′.

Mission; W. M. S. 1818.—*T. Pennock*, M.—The Missionary preaches to attentive congregations in different parts of the island. In 1823, his society consisted of 148 members. In the schools, more than 100 children were instructed.

St. Mary, small island at the mouth of the Gambia, W. Africa, separated from the main land by a creek, between 13° and 14° N. lat. The inhabitants are from different parts of the continent, and many from the heart of Africa. The island is well situated for commerce, and the settlement is flourishing. Bathurst is the principal town.—See *Bathurst, Mandanaree.*

St. Mary's Falls; see *Sault de St. Marie.*

St. Stephen, town, New-Brunswick, on St. Croix river, which is navigable to town for ships. The village contains a church and an academy.

The *Wesleyan Methodists* have labored here and in the vicinity with success. Members, in 1822, including *St. David*, 137—*Duncan McColl*, M.

ST. THOMAS, principal of the Virgin Islands, W. Indies, about 18 miles in circumference, under the authority of the Danes. It has a commodious harbor, and is a place of considerable trade. A great portion of the population are slaves.

Mission; U. B. 1732. *Hohe, Sparmeyer, Maehr, Huenerbein, Jung*, Ms.—The Brethren viewing, with emotions of pity, the miseries of the neglected negroes of the W. Indies, dispatched two of their number, Rev. *Leonard Dober* and Rev. *David Nitschman*, for this island, who arrived, in 1732. Such was their devotedness to this enterprise, that having heard that no communication or intercourse could be had with the slaves, unless they themselves were slaves, they went with a full determination to sell themselves into bondage, that they might have an opportunity of teaching the poor Africans the way of deliverance from the captivity of sin and satan. Though this sacrifice was not required, sacrifices little less painful were submitted to, for many years; but after encountering many hardships and discouragements, and even imprisonment itself, they at last began to reap the fruit of their toil and perseverance. About 1750, their congregations consisted of nearly 1,000 who sought with eagerness the bread of life. More than 100 they baptized yearly.—The proprietors of the island, who had strenuously opposed all efforts to enlighten the negroes, now acknowledged the happy effects of the Brethren's labors on the slaves, and encouraged their attendance on the means of grace. The Missionaries established themselves at two different places on the island, called *New-Herrnhut* and *Niesky;* where they have chapels and other accommodations for the mission. In 1812, the baptized, at New-Herrnhut, amounted to 1,009 ; the communicants, to 430. At Niesky, baptized, 1,276; communicants, 758. In 1823, the mission was in a flourishing state.

ST. THOMAS' MOUNT, town, Hind. near Madras—where different Missionaries have successfully labored.

ST. THOME, large and populous village, Hind. about a mile from Madras. Beside the numerous natives, there are many descendants of the Portuguese, who settled here, more than 2 centuries ago. It is the residence of a Romish bishop, and contains a cathedral and several churches ; the rich endowments of which support several sinecure priests.—See *Royapettah.*

ST. VINCENT, island. W. Indies, S. St. Lucie and W. Barbadoes, about 40 miles long and 10 broad. It is rough and

mountainous. The S. W. part is inhabited by Europeans, and the N. E. by an independent race of people, called Caraibes, who are mostly Roman Catholics, and speak a language compounded of French and English. Inhabitants, 27,455. W. lon. 61°. N. lat. 13° 17′.

Mission; W. M. S. 1787.—*W. J. Shrewsbury, T. Payne, John Pope, Joseph Fletcher,* Ms.—Mr. *Clarke,* who accompanied Dr. *Coke* to the W. Indies, commenced a Mission on this island by opening a school among the Caraibes, and the Legislature gave an estate for the support of the institution; but the Catholic Priests soon excited a jealousy among the people, which rendered it necessary to relinquish the Mission. Among the negroes, they were more successful, and soon collected a flourishing society. In 1793, the Colonial Government passed an act prohibiting the Missionaries preaching to the negroes, under the penalty of a fine for the first transgression, corporal punishment, and banishment, for the second, and death for the third. This restriction was, however, of short duration; as the king of England disallowed the act as inconsistent with the principles of toleration. Since that period, no material impediment has been thrown in the way of the Mission. For more than 20 years, the average number in Society has exceeded 2,200. In 1823, there were 2,904.—The Missionaries preach in different parts of the island to large Societies. They have chapels at *Biabou, Chateaubellair, Layou, Kingston, Prince's Town, Mount Young* and *Union.*—Sabbath-Schools have been established, and considerable attention paid to the rising generation. The Missionaries have also extended their labors to the *Granadine Islands,* a cluster of small islands within the government of St. Vincent, including several cotton and sugar-estates, on which are about 2,000 slaves. They are *Bequia, Cannonan, Isle a Quatre, Mustique,* and *Union Island.* It is designed to send a Missionary to St. Vincent to labor exclusively on these islands.

SAKHAUWOTUNG; see *Kaunaumeek.*

SALATIGA, town, on the island Java, about 40 miles inland from Samarang. The inhabitants are less attached to the doctrines of Mahomed than in many other parts of the island, who are sunk in apathy and indifference.

Mission; B. M. S. 1822.—*Gottlob Bruckner,* M.—In 1814, Mr. B. commenced his labors at *Samarang,* under the London Society; but soon joined the Baptists, and owing to the unhealthiness of the situation, and the want of success, he removed to this place, in 1822. He has translated the New-Testament, and some Tracts on Christian doctrine into the Javanese language. The population for whose benefit this

translation is intended, is computed at 2,000,000. A printing press has been forwarded to Bencoolen to aid Mr. Bruckner in his zealous efforts to give the gospel to the natives.

SALEM, settlement of new Colonists, Albany district, Cape Colony, S. Africa, in a delightful valley, on Bosque river, 16 miles from Graham's Town, about 30 from Bathurst, and 100 from Algoa Bay.

Mission; W. M. S. 1820. *Stephen Kay, S. Young*, Ms.—*W. H. Matthews*, Sm.—Messrs. *W. Shaw* and *W. Threlfall*, commenced this mission for the benefit of the settlers and the neighboring Hottentots. In 1822, a revival of religion strengthened their hands and encouraged their hearts. Mr. Matthews superintends an interesting sabbath-school, and instructs a common school, with a salary from the Colonial Government. A chapel was opened, Dec. 31, 1822.

SALEM; see *Gnadenhutten.*

SALKEE, village, Hind. opposite Calcutta.—The labors of Missionaries, and, especially, of a native, have been highly useful here.

SALSETTE, British island on W. coast, Hind. situated N. Bombay, from which it is separated by a narrow strait, across which is a causeway. The island is about 18 miles long by 14 broad, and is very fertile. It is about 200 yards from the continent. Population, about 60,000, chiefly Hindoos. Parsees, Jews and Portuguese are numerous. Tannah is the capital, and is distant from the mission-house at Bombay 25 miles.—See *Bombay, Chandnee, Tannah.*

SAMARANG, fortified town, Java, on N. E. coast. It is the principal town on the island, except Batavia; 343 miles E. Batavia. E. lon. 110° 40′. S. lat. 6° 57′.

Mission; see *Salatiga.*

SANDERAPPADY; see *Tranquebar.*

SANDUSKY, river, Ohio, which, after a N. W. course of 80 miles, runs into Sandusky bay in lake Erie. It is navigable about 18 miles. Its banks are inhabited by tribes of Indians, whose temporal and spiritual good the *United Brethren* sought to promote, about 1781; but their trials and discouragements were numerous, and little was effected. They again made an attempt, in 1804; but little success attended their devoted labors.—See *Lower Sandusky, Upper Sandusky.*

SANDWICH, town, capital of Essex co. Up. Canada, on Detroit river, 2 miles below Detroit. Here is a church for Roman Catholics, and another for Episcopalians.

Mission; S. prop. G. F. P. —*Richard Pollard*, M.—Mr. P. was stationed here, in 1804; but relinquished the station while the American army occupied the town, and that part of Canada.

SANDWICH ISLANDS, group of 11 islands, in the N. Pacific ocean, W. of the southern part of N. America, discover-

ed by Capt. Cook, in 1778. They extend in a direction W. N. W. and E. S. E. between W. lon. 154° 55′ and 160° 15′; and N. lat. 18° 50′ and 22° 20′; Owhyhee being the S. eastern island, and Oneehow the N. western. The distance of the extreme parts is about 390 miles. *Owhyhee* is 97 miles in length by 78 in breadth; *Mowee*, 48 by 29; *Tahoorowa*, 11 by 8; *Rania*, 17 by 9; *Morotoi*, 40 by 7; *Woahoo*, 46 by 23; *Atooi*, 33 by 28; *Oneehow*, 20 by 7; *Tahoora* and *Morotinnee* are uninhabited, and *Reehoua* is of little note. The following are the distances, in English miles, and the bearings from Owhyhee. *Mowee*, 30 N. W. —*Tahoorowa*, 38 W. N. W.— *Morotoi*, 75 N. W.—*Woahoo*, 130 W. N. W.—*Atooi*, 250 W. N. W. The climate is salubrious, and the soil fertile.

The *population* of these islands has been estimated at 400,000. According to this estimate, *Owhyhee* has 150,000 —*Mowee*, 65,400—*Woahoo*, 60,200—*Atooi*, 54,000—*Morotoi*, 36,000—*Ranai*, 20.400–*Oneehow*, 10,000-*Reehoua*,4,000. The Missionaries compute the whole population at about 150,000, and Owhyhee at 85,000.

The *inhabitants* are hardy and industrious, of a complexion considerably darker than the Otaheitans; and, though very civil and friendly, much less inquisitive and loquacious than their southern neighbors. In the construction of their canoes, sleeping-mats, war-cloaks and helmets, in dying their calabashes and printing their cloth, they discover a superior degree of ingenuity and neatness; but in their houses, and the fabrication of their cloth, they are inferior to the natives of the Southern Islands. The similarity of their features, habits, traditions and language, to those of the natives of N. Zealand, the Marquesas, Society and Friendly Islands, affords very convincing proof that they were originally one nation, or emigrated from the same country and people.

Religion.—Till recently the inhabitants of these islands were gross idolaters. The *Taboo* system had been in operation, and most rigidly observed, thousands of years. By this every thing was prohibited, which was contrary to the will of the king. It perpetually interdicted certain kinds of food. Women were utterly forbidden to eat pork and plantains, two very important articles in these islands; or to eat with the men, or food cooked by the same fire. It prohibited the doing of certain things on certain days; as at the new moon, full and quarters, when the king was in the *morai*, performing the various mummeries of idolatry, women were forbidden to go on the water. A breach of these and a multitude of such like unmeaning restrictions, imposed by this system,

exposed the delinquent to the punishment of death!

The *morais*, attached to this system of idolatry, were sacred inclosures, formed by a sort of fence, and were places, where human sacrifices were formerly practised. Before these inclosures, stood the idols, from 3 to 14 feet high, most fantastically decorated, while the upper part was carved into a hideous resemblance of the human face! To these idols expensive sacrifices were constantly offered, and, on certain occasions, the high priest was permitted to require and designate human victims! But it affords relief to the benevolent mind to remember that this is the story of former days. In the early part of November, 1819, only a few days, after the first Missionaries to these islands, sailed from Boston, the charm was broken, and the work of destruction commenced, in Owhyhee, by the order of the young king, who succeeded his father, a few months before. About the 25th of the same month, the king's orders to burn the monuments of idolatry were dispatched to Woahoo and Atooi, which were promptly obeyed. In Atooi, the *morais* and the consecrated buildings, with the idols, were on fire, the first evening after the order arrived. The same was done in all the islands.

This wonderful change seems to have been effected, in the providence of God, in consequence of frequent intelligence of the improving state of the Society Islanders, since they renounced the worship of idols for the worship of God; and, before the Missionaries arrived, many were wishing to enjoy similar means of instruction; but still they had no just knowledge of God, of Christ and of salvation. The spell of diabolical enchantment was broken, the priests, having lost their proud and tyrannical preeminence, deserted their altars of abomination, the inveterate customs of 3,000 years were abolished, and the people were left without the forms of any religion, anxiously looking for a substitute through the gross darkness in which they were enveloped. Thus the Lord prepared the way for the introduction of the Gospel into these islands.

Mission; A. B. C. F. M. 1820.—In tracing the events, which seem to have led to the establishment of this Mission, in the mysterious Providence of God, we are called to record one of those exterminating wars, which have often almost desolated these islands, when *Henry Obookiah*, a native of Owhyhee, at the age of about 10 or 12 years, was made an orphan, and left almost friendless on these inhospitable shores. In this forlorn condition, after a few years, he was noticed by an American captain, who took him and *Thomas Hopoo* on board to sail for America. They landed at New Haven, Con. in the autumn of

1809, where they were noticed by some students of Yale College. Henry was afterwards instructed by that devoted servant of God, and zealous friend of Missions, Rev. *S. J. Mills*, who conceived the plan of educating him as a Missionary to his native island, and took efficient measures to accomplish his benevolent designs. Soon, others were found from these and other heathen lands, which gave rise to the Foreign Mission School, at Cornwall, and subsequently to this Mission. Henry soon became decidedly pious and strongly advocated a Mission to his benighted countrymen, in which he most ardently longed to engage; but it was ordered otherwise. He died at Cornwall, Feb. 17, 1818, and the high raised hopes of the church that he would soon become a faithful and able witness for the truth among his countrymen were buried with his dust; but "his mantle fell" upon others, and the Missionaries sailed from Boston, Oct. 23, 1819, and arrived off Owhyhee, March 30, 1820; viz. *Hiram Bingham*, *Asa Thurston*, Ms.—*Thomas Holman*, Physician; *Daniel Chamberlain*, Agriculturalist; *Samuel Whitney*, Mechanic and Sm. and *Samuel Ruggles*, Sm. since licensed preachers; *Elisha Loomis*, Printer and Sm.—all married. Mr. Chamberlain had 5 children. The following Natives of the Sandwich Islands, having been educated at the Foreign Mission School, Cornwall, Con. sailed with the Missionaries, as teachers; viz. *John Honooree*, and *Thomas Hopoo* of Owhyhee, *Wm. Tennooe* of Atooi, and *George P. Tamoree*, son of the king of Atooi and Oneehow. These were organized into a church, previous to their embarkation, except the young king. Not long after their arrival, the Missionaries were called to the painful duty of withdrawing their fellowship from Dr. *Holman* and *Wm. Tennooe*; and Dr. *Holman* returned to America, soon after. Mr. *Chamberlain* returned, in 1823, with the approbation of the Missionaries and of the Board. *George Sandwich*, native of these islands, having been educated at Cornwall, and, for some time, hopefully pious, sailed as an assistant, Nov. 1820. These Missionaries were very cordially received by the natives, and immediately engaged in the appropriate duties of the Mission.—They found the encouragement so great, that they sent an urgent request to the Board for additional laborers. Accordingly the following Missionaries embarked at New-Haven, Nov. 19, 1822; *Wm. Richards*, *Charles S. Stewart*, *Artemas Bishop*, Ms.—*Joseph Goodrich*, *James Ely*, licensed preachers; *Abraham Blatchely*, physician; all married;—*Levi Chamberlain*, Sup't of secular concerns and As. M.—*Stephen Popohee*, native of the Society Islands; *Wm. Kum-*

mo-oo-lah, *Richard Krioulоo*, and *Kooperee*, natives of the Sandwich Islands, all hopefully pious; *Betsey Stockton*, colored woman, teacher. These Missionaries arrived, April 27, 1823.

In April, 1822, Rev. *Daniel Tyerman*, and *George Bennet*, Esq. the deputation of the London Society to the Missions in the South Sea Islands, and Rev. *Wm. Ellis*, with 2 pious Otaheiteans and their wives, visited these Missionaries, and the result was the establishment of Mr. Ellis and the natives on these islands. After rendering very important aid to the Mission, during a stay of more than 4 months, Mr. Ellis returned with the deputation to the Society Islands, where he had labored about 6 years, and joined this Mission with his family, Feb. 5, 1823, still patronized by the London Society.

These islands open a wide and interesting field for Missionary enterprise, and a very desirable progress has been made toward the accomplishment of those benevolent designs, which the Missionaries and their Patrons have in view.

In a joint letter of the Missionaries, dated, May 24, 1823, the following review of the Mission is given. "God has indeed provided kindly for this Mission. It has hitherto been emphatically the child of providence, rocked in the cradle of faith and prayer; and though not free from the sorrows of infancy, it has enjoyed the presence of a kind and faithful Parent.

"If we trace the history of the Mission from the wanderings of the friendless orphan *Obookiah*, pass by his early grave and the Foreign Mission-School at Cornwall, thro' the interesting scenes at Goshen and Hartford, and at Boston, where the little band was organized, and where the affectionate voice and the well directed pen of Worcester's wisdom cheered and guided and impelled it onward;—if we trace its path over the mighty waters, and witness its auspicious reception;—if we call to mind the downfall of idols and the vanishing of the taboo system,—the issuing the first elementary book in the language, containing the first principles of the Gospel, received and read by a goodly number of the chiefs and people, who had before no alphabet;—the unexpected visit of the London Missionary Deputation,—the happy settlement of Mr. Ellis,—the early correspondence opened between the rulers of these islands and the Christian rulers of the Society Isles,—the attendance of the chief rulers to the preaching of the Gospel in their own tongue on the sacred Sabbath of Jehovah, now acknowledged as their God; if we remember the kindness and promptitude, and liberality with which a praying Christian public have furnished and sent forth so large a reinforcement, their

favored embarkation at New Haven, their delightful passage, their safe and seasonable arrival, their welcome reception by kings and chiefs and people, whose calls for teachers, and for books and slates, are greater than we can supply,—or if we look forward to the mighty work before us, waiting for our hands, and to what the Redeemer of the nations has purposed and promised shall be accomplished, well may we exclaim with Nehemiah, The God of Heaven, He will prosper us; therefore we his servants will arise and build."----See *Atooi*, *Mowee*, *Owhyhee*, *Woahoo*.

SANDY POINT, town, on the S. W. coast of St. Christopher.

The *Wesleyan Missionaries* have here, a chapel, a school and a flourishing Society. An Auxiliary Missionary Society was formed, in 1824.

SANGARETTE, village, in the E. part of Batticotta, Ceylon; where is a free school established and superintended by the *American Missionaries*.

SANGIR, a numerous group of islands in the eastern seas. The largest, called Sangir island, is about 40 miles long, and 12 broad. Population, about 12,000. E. lon. 125° 21′. N. lat. 3° 36′. The Dutch have a fort on the island, and their Missionaries have propagated Christianity among the natives with considerable success. Mr. *Kam* of Amboyna has been useful to the inhabitants of these islands. The British and Foreign Bible Society has forwarded Malay Testaments, which have been thankfully received.

SAN JUAN; see *Mendoza*.

SANKIDANKAREY; see *Tranquebar*.

SANS SOUCI; see *Hayti*.

SANTIAGO; see *Chili*.

SANTILLIPOY, settlement, in the district of Jaffna, Ceylon, near Tillipally.---The *Missionaries* at Tillipally opened a free school here, in 1818.

SAPOURNA; see *Haurauca*.

SARAFOJERAJAHBURAM; see *Tranquebar*.

SAREPTA, settlement of the U. B. in European Russia, on the river Sarpa, 24 miles below Czaritzen, on the Wolga, near the borders of Asiatic Russia; situated on the high road, by way of Astrachan, to Persia and the E. Indies. Inhabitants, nearly 500. In 1823, three fourths of the settlement was consumed by fire.

Mission;——*Schill*, *Loos*, *Dehm*, Ms.---After two unsuccessful attempts, in which several of the Missionaries were imprisoned at St. Petersburgh, the Brethren obtained permission to settle in the Russian dominions; and, in 1765, 5 of them commenced the settlement of Sarepta, with a view to evangelize the Calmuc Tartars, and numerous other heathen tribes in this region. Soon after their arrival, they commenced an acquaintance with the Calmucs of the Dorbat Horde, and improved every opportunity of making known the Gospel to them, conforming to their man-

nerof living and accompanying them in their migrations; but with little success. While the Missionaries were treated in a friendly manner, no impression could be made upon the minds of the heathen. In 1774, the principal Horde retired from the vicinity of Sarepta, and the Missionaries, finding that nothing was likely to be effected among them, turned their attention to the education of heathen children, and to the German Colonists living on the Wolga. In 1815, having been assisted by the London Society, the Brethren were encouraged to renew their Mission among the Calmucs. Two of their Missionaries, *J. G. Schill* and *C. Hubner*, settled with the Torgutsk Horde. They were, at first, cordially received, and soon collected a small society; but in consequence of the hostility of the Prince, were obliged to remove their congregation, 22 in number, to land belonging to the settlement, near Sarepta. Since their removal, the Brethren applied to the Russian Government for permission to collect congregations, instruct and baptize the natives as in other countries; but were refused. This circumstance, and the opposition manifested by the Calmuc tribes, has occasioned a suspension of the Mission. But amid all these discouragements, the Missionaries indulge the cheering hope, that some of these poor heathen have already died in the faith, and that others are the sincere followers of Christ.

The Gospels and several Tracts have been translated into the Calmuc language.

L. M. S. 1819.—*Cornelius Rahmn*, M.—Mr. R. spent the summer seasons of 1820, 1821 and 1822, among the Calmucs of the Dorbat Horde, distributing parts of the Scriptures and Tracts, and exerting himself particularly in the instruction of the children. The attention of many had been excited, and the progress of the school was encouraging. On his return to Sarepta, in the winters, his time was occupied in preparing a Calmuc grammar and dictionary, with a version of the Psalms; and in learning the Thibet language.

In 1821, in consequence of the visit of Messrs. *Patterson*, and *Henderson*, an auxiliary to the Russian Bible Society, was formed for the benefit of the German colonists and Calmucs.

SAULT DE ST. MARIE, or *Falls of St. Mary*, settlement, Michigan Territory, at the S. E. extremity of lake Superior, a few miles below the outlet, 90 miles by water N. W. Mackinaw. In 1823, the population in this place and vicinity consisted of about 300 officers and soldiers belonging to the United States Garrison, 150 to the British garrison, about 150 settlers, and at certain seasons of the year, from 3 to 500 Indians. It is from 3 to 400 miles be-

yond where the Gospel has been statedly preached.

Mission;—The *Western Missionary Society*, under the direction of the Synod of Pittsburgh, Pa. appointed Rev. *Robert M. Laird* to visit this place, who arrived, Oct. 1823. He found a few professed disciples of Christ of different denominations, whose edification he seeks as well as the spiritual good of the soldiers and settlers; but one of the leading objects of his mission is to acquire information respecting the number, character and history of the various tribes of Indians, traversing the vast territory of the great lakes, and penetrating into the distant and chilling regions of the north with a view to the establishment of schools among them. Mr. Laird has been much encouraged with the success of his labors among the soldiers and settlers.—See *Chippeways.*

SCARBOROUGH, town on the island Tobago. Formerly the London Missionaries occasionally labored here, and latterly the Wesleyans.

SEARLE, large estate, Barbadoes, where the Wesleyan Missionaries have between 2 and 300 in their congregation.

SEBOLGA, village on the bay of Tapanooly, W. coast, Sumatra, about 300 miles N. W. Padang, situated among the Battas, in the vicinity of a numerous population, under the authority and protection of the English Company at Tapanooly, and about 3 miles from the island Punchon, on which the English settlement is situated.

Mission; B. M. S. 1822.—*Richard Burton*, M.—Mr. B. was cordially received, both by the settlers and the barbarous natives, and the Rajah gave land on which to erect a dwelling house. He had made considerable progress in acquiring the Batta language, which is spoken by nearly 1,000,000 of people, and has translated a portion of the Scriptures. Mrs. Burton has a small school of orphan girls. The prospects are encouraging.

SECROLE, village, Hind. near Benares, where is a military station; three native battalions are usually cantoned here. It is also the residence of the English Judge.

Mission; C. M. S.—*Joseph Dutton*, Sm. *Amanut Messeeh*, N. Sm.—In 1817, Rev. Mr. Corrie, then Chaplain at Benares, opened a school for the native children attached to the station. He was assisted by European residents and the Church Society. This school is prosperous. Through the instrumentality of Mr. *Fraser*, the present Chaplain, a chapel was opened, in 1823, for the accommodation of native Christians, about 50 of whom regularly assemble for public worship, occasionally a few Hindoos and Mahomedans also attend.

SEEDUA; see *Negapatam.*

SEIDERA, large village, Cey-

lon, in the neighborhood of Negombo.----The Wesleyan Missionaries at Negombo, in 1819, had a very promising school here of 80 children, in which were 40 girls. Such was the influence of the school upon the parents of the pupils, that the Missionaries were preparing to erect a chapel.

SELINGINSK, town and military station in the Government of Irkutsk, Siberia, about 160 miles S. E. of the city of Irkutsk, and about 4,000 miles easterly from St. Petersburg, on the Selinga river. It is a thorough-fare for the Chinese trade carried on at Kiachta. Inhabitants, about 3,000, exclusive of those of several villages. It is in the centre of all the Buriats E. of the Baikal, having on the N. the numerous tribes of Chorinsk Buriats, and on the S. the Monguls of Chinese Tartary. E. lon. 107° 3′. N. lat. 51° 6′.

Mission; L. M. S. 1819.---*Edward Stallybrass, W. Swan, Robert Yuille,* Ms.---The Missionaries are laid under a restriction from Government, to confine their labors exclusively to the heathen of the empire; and the mission-buildings are on the opposite side of the river from Selinginsk. This mission, which was first commenced at Irkutsk, has received the full approbation and assistance of the Russian Government. The Missionaries were furnished by order of the Emperor, with passports to the several governors, through whose districts they were to travel on their route; a letter was also directed to the governor general of Siberia, requesting that every necessary assistance might be afforded them. After their arrival, they were treated with peculiar kindness by the governor general, who engaged to do every thing in his power toward promoting their designs. A grant of 112 acres of land was accompanied by the Emperor's engagement to defray the expense of $5,250, incurred by the erection of the buildings. The Missionaries frequently visit the Buriats in their different hordes, following them in their various wanderings, visiting their temples, distributing the Gospel and Tracts, and otherwise communicating Christian instruction. Of the manner in which they are received, Mr. Swan writes, "The Buriats are every where receiving the Gospel and Tracts with avidity, and are daily coming to us for them from all quarters, and from a distance of hundreds of versts. We have likewise daily applications for medicine and advice, and our being able to prescribe simple remedies, and furnish medicine for some of their prevailing diseases, has contributed not a little to secure their good opinion of us, while we have, at the same time, the finest opportunities for distributing the word of God.

"The Lamas, or Priests, themselves, not only come for

the Gospel, but are sometimes seen sitting at our door, reading it to a listening audience of their own people." One great obstacle to the good effect of the word, distributed among the people, is their indolence and indisposition to read, or think.

Of a new opening for a Missionary, the report for 1823 states that "A large district round Nerchinsk, is inhabited by the *Tungusians*, a people who are not in possession of a written language of their own. Their neighbors, the Chorinsk Buriats, have introduced among them books relating to their superstitions, written in Mongolian, which the Tungusians are, at length, able to read and understand. Thus an opening has been prepared, by the zeal of the Buriats themselves, for the dissemination of Christianity among the Tungusians, who will now be able to read the Mongolian Scriptures circulated among that tribe, which otherwise, from their ignorance of letters, would have been to them a sealed book." The Missionaries are diligently acquiring the Russian and Mongolian languages; they have been forming a grammar and vocabulary of the Mongolian, and have in view a version of the whole Bible.

A printing press, with the necessary apparatus, has been forwarded from St. Petersburg, with the approbation of Government; it is to be employed in printing the Gospels and Tracts in Mongolian; the whole expense of printing the Scriptures being undertaken by the Russian Bible Society. They have heretofore been supplied with both for distribution, by a Society formed for the purpose at St. Petersburg.

SENECAS, remnant of a tribe of the Iroquois, or Six Nations of Indians, scattered in several villages in the W. part of New-York, consisting of about 2,500. They reside mostly in the following places; viz. on the Buffalo reservation, near Buffalo. about 700; on the Tonewanta reservation, 30 miles N. E. Buffalo, above 300; on the Cataraugus reservation, 40 miles S. W. Buffalo, 450; on the Alleghany reservation, 70 miles S. Buffalo, on the Alleghany river, nearly 600; on the Genesee river, easterly from Buffalo, 450; in this number are included a small number of Cayugas, Munsees and Onondagas, who reside with the Senecas. There are also about 450 Senecas on Sandusky river, Ohio. The seat of public business for the Six Nations is at Seneca village, near Buffalo, where all their national councils are held. The people in all the villages live on the most intimate terms. In all important concerns, runners are sent to acquaint the inhabitants of each village, as the death of a person of note, copies of papers from government, reports of Missionary Societies, &c.

Their ancient religious rites had a powerful tendency to dissipate morality and produce indolence and poverty. Tonewanta was the residence of the famous Seneca prophet, where all the villagers resorted in cases of sickness and witchcraft; and to learn more perfectly the rites of their ancient religion. The most learned disciples of the prophet still reside there, and it is now the head quarters of the pagan party, who assembled there to oppose the spread of the Gospel on its first appearance.

The United States' Government appropriates $450 annually for the support of the mission-schools among this nation.

Several benevolent Societies have employed Missionaries among this tribe with encouraging success. It is thought more than one third of the whole population are desirous of Christian instruction, among whom are several warriors and principal chiefs; while a strong pagan party are strenuously opposed to the establishment of missions.

Mission;—In 1764, Rev. *Samuel Kirkland* visited the Senecas, with the design of introducing Christianity among them. After remaining 2 years, suffering almost incredible hardships, and finding no prospect of success, he returned home, and soon after commenced a mission among the Oneidas.

About 1795, the Society of Friends, with the approbation of President Washington, commenced their exertions for the benefit of the Indians in the State of New-York, more particularly for those of the Seneca tribe; and, in 20 years, they expended more than $40,000 with good success in supporting schools and attempting to introduce the arts of civilized life. In 1821, a school which had been established several years on the Alleghany reserve, was in active operation. They have also labored among the Senecas in Ohio.

The New-York and other Missionary Societies have occasionally employed Missionaries among this people.

The mission at the *Seneca village*, about 4 miles E. Buffalo, on Buffalo creek, near the outlet of lake Erie, was commenced by the New-York Missionary Society, in 1811, and transferred to U. F. M. S. in 1821. In 1811, Rev. *John Alexander* and Mr. *Jabez B. Hyde* were sent to this tribe with the hope of forming a permanent mission-station. After repeated conferences with the chiefs in Council, the Missionary was rejected, while the teacher was invited to remain and instruct a school for the children of the nation. Mr. Hyde continued among them in the capacity of a teacher, till 1819, when he was appointed Catechist, and Mr. *James Young* supplied his place as teacher. He re-

moved from the station, in 1821, and was succeeded by Rev. *Thompson S. Harris.* During the 7 first years of Mr. Hyde's residence among the Indians, he seemed to labor almost in vain. He suffered much from ill health, was entirely unacquainted with the language, and labored under many disadvantages for its acquisition. The war, which commenced soon after his arrival, greatly impeded the prosperity of the mission. In 1818, the prospects began to brighten, and a serious inquiry after truth prevailed, more or less extensively in all the villages. In 1820, the chiefs reported, that in the 4 reservations, 660 were in favor of Christianity. The morals of the Christian party were considerably improved; revelling and intemperance were almost wholly abandoned, though 3 years before, those who refused to unite in the prevailing dissipations, forfeited their reputation and influence. They also made rapid improvement in agriculture, and in their manner of living. With the assistance of the catechist, a decent house for public worship was erected, in which they regularly assembled on the sabbath.

Mr. H. translated and printed several portions of the scriptures in the Seneca language.

The property belonging to the Board consisted of two dwelling houses and a schoolhouse, with the use, for an indefinite period, of the land on which they were erected.

Mr. H. arrived at the Mission-house, Oct. 29, 1821, and was received with gratitude and strong assurances of the permanent friendship and kind offices of the Chiefs. Measures were soon adopted for the establishment of a boarding school, and, in July, 1823, 23 children were committed to the care and authority of the Mission. On the 13th of April, of the same year, a church was organized, and 4 intelligent young chiefs were admitted to communion; two others have since been added, and several more give evidence of piety. The report of the Board, May, 1824, states, "The progress of this Mission, since the last annual meeting, has been unusually interesting. Attended by many tokens of Divine favor, it has steadily advanced toward the ultimate objects for which it was established. Under the regular preaching of the Gospel, the knowledge and worship of God have been gradually acquiring an ascendency over the deep-rooted attachment of the pagan party to the customs of their ancestors, and the ignorance and superstition of the whole tribe.—The intellectual and moral elevation of the Christian party, equally distinguished by a practical recognition of the sanctity of the Sabbath, and an increasing attention to their agricultural and domestic pur-

suits, furnish conclusive evidence of the utility and efficacy of Indian Missions." The school had assumed a new and interesting character; and the general aspect of the mission excited the gratitude of its friends, and gave a new impulse to efforts in behalf of this tribe.

Such was the flattering state of the Mission at the close of February, 1824, when some of the pagans were urged to disperse the school, and to expel the Mission-family from the Reservation. This measure was effected by the co-operation of white inhabitants in the vicinity, under a law of the State, which was designed to prevent the encroachments of dishonest whites, and not to interrupt the operations of Christian benevolence. The school was consequently removed to Cataraugus, and the Missionary to Buffalo, where he still continues to visit the Indians, and to communicate religious instruction on the Sabbath.

If permission cannot be obtained from Government to return to the Mission-premises, it is contemplated to establish the Mission on the border of the Reservation, within 3 miles of the principal village, where it will be independent of the pagan party, and will probably derive many important advantages from the change.

Thompson S. Harris, M.—*Gilman Clark*, teacher, with 2 female As.—See *Cataraugus*, *Cold Spring*, *Cornplanter's Village*.

SENEGAL, country, extending from the northern limit of W. Africa, to 10° N. lat. including the countries watered by the Senegal and Gambia rivers. It belongs to the French, and is inhabited, principally, by Jaloofs. Population, about 10,000. The principal settlement is on the island *St. Louis*, which is the capital of the country, and is situated N. Cape Verd, near the mouth of the Senegal. Till recently, this people have been left in a state of nature.

The *Paris Education Society* sent Mr. *Dard* to instruct them, who has, for several years, superintended a school of about 200 native children at St. Louis. Many of these have become competent to carry into the interior, the knowledge they have acquired, among whom are several sons of chiefs. Mr. Dard has reduced the Jaloof language to grammatical order, and has formed elementary books.

SERAM; see *Ceram*.

SERAMPORE, town, Bengal, Hind. belonging to the Danes, pleasantly situated on W. bank of the Hoogly, 15 miles N. Calcutta. E. lon. 88° 26′. N. lat. 22° 45′. The houses for public worship are a Danish church, the mission-chapel, and several small chapels for native preachers.

Mission; B. M. S. 1799.—*Wm. Carey*, D. D. *Joshua Marshman*, D. D. Ms.— ——*Williamson*, As. M.—*John*

Mack, —— *Albrecht*, professors in the College;—*John Marshman*, superintendent of schools—*J. Fountain*, *J. R. Douglass*, As. with natives.—This is the seat of the Baptist Mission in India. For its history previous to its establishment at this place, see *Calcutta*, B. M. S. Drs. *Carey* and *Marshman*, and Rev. *Wm. Ward*, on the principle of having all their property in common, commenced this station, and united their efforts for its advancement, and the diffusion of the Gospel in India, till March 7, 1823, when Mr. Ward was called to his rest. At first, they had a long trial of their faith.

In 1300, the year after they were established at this place, Dr. Carey gave the following mournful intelligence concerning the result of their labors. "It is now 7 years, since we entered upon this mission, and it is uncertain to this hour, whether any of the heathen are truly converted." About this time, the day began to dawn; and near the close of the year, *Kristno*, the first Hindoo convert, was baptized. In the following year, several more renounced cast and were baptized, and the New Testament was printed at the mission-press. These indefatigable servants continued in the work of translating, printing and distributing the Scriptures and portions of them, and using various other important measures to instruct and enlighten the heathen. In 1804, the Missionaries were increased to 10, beside 2 natives, and 14 were baptized; in 1805, 13, 9 of whom were natives, and, in 1806, 24 natives. At this time, 14 Missionaries were connected with this mission, and about the same number of native assistants. They had now formed 4 churches in Bengal; at *Serampore*, *Dinagepore*, *Cutwa* and *Jessore*; and 1 in *Rangoon*, in the Burman empire. In 1810, there were 19 ministers and eight churches. During this year, 106 were baptized, most of whom were in Jessore. March 11, 1812, their extensive printing establishment was burnt; the loss of which was estimated at more than $50,000, comprising 2,000 reams of English paper, many valuable manuscripts, and founts of types in 14 Asiatic languages. This gives a faint idea of the extent of the establishment, and the progress made in distributing the word of life among the millions of Asia. This event excited the friends of Missions in Europe and America, who promptly furnished the means of repairing the loss, as far as money could repair it. During this year, about 70 members were added to the churches at Serampore Calcutta; and at the cl[illegible] it, the Mission embra[illegible] stations, containing [illegible] members. In ab[illegible] ter the loss of t[illegible]

tablishment, they were going forward in printing the Scriptures to a greater extent than ever; having 13 versions in the press, and 3 more in a state of forwardness. In the same year, about 1,000 scholars were in all the schools connected with the Mission. In 1814, the stations were increased to 20, and the preachers to 41. They had how extended their translations to 25 languages; 21 of which had been put to press. Previous to the close of this year, the British and Foreign Bible Society had made them grants of more than $57,¶20. Previous to 1815, 756 had been baptized at all the stations, and in the 3 succeding years more than 400 were added to the churches connected with this mission, making the whole number amount to nearly 1,200, at the close of 1817, gathered from 14 different nations. At the last mentioned date, the Missionaries state; "Throughout the whole Mission there are scarcely less than 10,000 children of every description, brought in some way or other under instruction, and this hitherto done chiefly by means furnished on the spot; the Gospel is made known at 25 stations, of which 20 are occupied by teachers raised up in India: —surely when we consider what aspect all this bears to a future harvest of enlightened converts, of gifts that may spread light and knowledge to the utmost bounds of India, we cannot but feel grateful. But, if we turn our attention to the *translations*, which already lay open the path of divine knowledge to so many millions; and glance at those in preparation, which will open the way to nearly every nation from China to the borders of Persia; nations that, with the Indian Isles can scarcely include a less number than 200,000,000, besides the 150,000,000 China is allowed by all to contain, and with these a full half of mankind; the whole will surely furnish matter for *gratitude* and *encouragement*." About the same time, the printing establishment, including the making of paper, furnished employment for about 300 natives. The printing-office had 17 presses, in 1821.

According to the 9th *Memoir* of *Translations*, published by the Missionaries, in 1823, the following 10 versions of the New Testament were in press, 7 of which were considerably more than half printed; the date shews the time the translation was commenced. *Jumboo*, *Munipoora*, *Mugudh* and *Khassee*, 1814;—*Oojein*, *Bruj* and *Kumaoon*, 1815;—*Bhutneer* and *Shreenagore*, or *Gurwal*, 1816, and *Palpa*, 1817.

At the same date, the Old Testament had been printed in *Bengalee*, *Sanscrit*, *Orissa*, *Mahratta*, and *Chinese*, and the 2d edition commenced in the 2 former. The print-

ing of the Old Testament was in a state of considerable forwardness in the *Sikh*, *Assamee*, *Pushtoo*, *Kashmeer* and *Telinga*.

At the same time, exclusive of the Chinese, they had published the New Testament in 20 of the following languages of India. The first column of figures shows when the translation was commenced; the second, when the first edition was finished at press.

Bengalee; 6th edi. at press	1794	1801
Hindee; 2d do. do.	1802	1811
Sanscrit; 2d do. do.	1803	1810
Orissa; 2d do. do.	1803	1811
Mahratta; 2d do. do.	1804	1811
Telinga,	1805	1818
Sikh,	1807	1815
Gujuratee,	1807	1820
Kunkun,	1808	1819
Kurnata,	1808	1822
Pushtoo, or *Affghan,*	1811	1819
Assamee,	1811	1819
Wuch, or *Mooltanee,*	1812	1819
Bikaneer,	1813	1820
Kashmeer,	1810	1820
Bhugulkhund,	1814	1821
Marwar,	1814	1821
Nepalee,	1812	1821
Harotee,	1815	1822
Kanoje,	1815	1822
Chinese, 2d edi. of the Gospels print'd.	1806	1817

The Missionaries purchased ground and commenced an Institution for the education of native preachers, in 1818, which contained 37 pupils, in 1819; in 1824, there were 51. Dr. *Carey* is president of the College, and delivers Theological lectures in Bengalee. In 1819 and 20, the late Rev. *Wm. Ward* visited England and the United States to enable them to complete the establishment, and procured $25,000, in addition to which the Missionaries contributed $11,000 out of the proceeds of their own labor.

Considerable advances have also been made in female education. The number of schools, in this department connected with the mission, was 17, in 1823, containing 300 pupils, while the schools for boys continued to progress.

Native converts continue to be multiplied, and these laborers find much encouragement to persevere.

The income of the Serampore mission has long supported the Missionaries and enabled them to maintain 8 Stations in different parts of Hindostan. The British and Foreign Bible Society contributes very liberally to aid in translating and printing the Scriptures.

The native converts at this station have formed a Missionary Society, and issue a monthly religious publication in Bengalee.

SERINGAPATAM, city, a few miles N. Mysore, Hind. on an island in the Cauvery river. It is 3 miles long by 1 wide, belongs to the British, and is strongly fortified. Population, 50,000. This was

once the head quarters of Mahomedan delusion in this part of India. E. lon. 76° 51′. N. lat. 12° 26′.

Mission; W. M. S. 1823. —*Elijah Hoole*, M.—Some years, previous to the establishment of this mission, several persons had formed themselves into a Christian society, had built a place of worship and were occasionally supplied from Bangalore by Messrs. *Mawatt* and *Hoole*. In the city and in many populous villages in the vicinity, an interesting field is open for Missionary labor.

SESWEGEN; see *Livonia*.

SEWRI; same as *Soori*.

SHARON, parish, Barbadoes near Bridgetown.

Mission; U. B. 1765.—*C. F. Berg*, *Sanderson*, Ms.—Of the 2 Brethren, who commenced this Station, one died soon, and the other proved unfaithful. About 2 years after, 2 more took their place; but effected little. From 1765 to 1817, they baptized 480; 150 of whom were children, and admitted 158 to the Lord's Supper. A tremendous storm, Oct. 13, 1819, greatly damaged the buildings and stores at the station. At the last dates, the progress of the mission continued to be slow; the congregation, however, contained some valuable members.

SHARON, mission-station of the *United Brethren*, among the Arrowack Indians, on the Sarameca river, Surinam, S. America. Here the Brethren had erected a house for worship, a dwelling house, commenced a plantation, and collected many Indians; but in 1761, when they were beginning to hope for success, a number of free negroes attacked the settlement, murdered several of the inhabitants and burnt their habitations. Soon after this, 3 Brethren arrived to strengthen the mission. These all died soon after their arrival. After some time, others were sent from Europe, the settlement was rebuilt, and many of the converts became helpers among their countrymen. The station was, at length, relinquished, after the Missionaries had received many precious fruits of their self-denying labors.

SHAWANEES, Indians, in Ohio, near the head of the Miami, consisting of about 800 souls, in 3 settlements; Wapaghkonetta, Lewis Town and Hog creek.—They have made considerable improvements, principally, by the efforts of the *Society* of *Friends*.

SHAWPORE, town, Hind.—The *London Missionaries*, at Belgaum, opened a school here, in 1820, which is exerting a very salutary influence. Many of the pupils have become so far enlightened on the subject of Christianity, that they have refused to offer the usual worship to the household gods of their parents, and have endeavored to show them the sin and folly of idol-worship.

SHEALLY; see *Tranquebar.*

SHEFFIELD, town, New-Brunswick, on the river St. John.—The *Wesleyan Missionaries* visit 9 places in this circuit, at several of which the prospects are encouraging.—*George Miller*, M. in 1822. Members, 67.

SHEFFORD, town, L. Canada, E. Montreal.—The *Wesleyan Missionaries* have an extensive field of labor in this circuit.—*Thomas Catterick*, M. in 1822. Members, 135.

SHEKOMEKO, formerly an Indian town, about 25 miles easterly from Poughkeepsie, N. Y. and near Sharon, Con.

Mission; U. B.—*C. H. Rauch* commenced his labors here, in 1740, and, amid numerous sufferings and discouragements, he witnessed some fruits. Several of the most notorious of that abandoned clan were awakened. In 1742, and soon after, several were baptized, and reinforcements arrived. At the 1st communion season, 10 Indians were admitted; at the 2d, 22. At the close of 1743, the number of baptized was 63. By the blessing of God upon the labors of the Brethren, the Gospel made rapid progress in several neighboring towns, particularly, *Pachpatgoch* and *Wachquatnach*. In 1744, they were charged with being in alliance with the French, were brought before the governor, were finally banished from the province and removed to Bethlehem. The whites, at length, became so incensed that they drove away the Indians, who sojourned, for a time, at Bethlehem, and then formed a settlement in Pennsylvania, which they then called *Gnadenhutten.*

SHELBURNE, town, Nova-Scotia, 90 miles S. W. Halifax, on the sea coast.

Mission;—S. prop. G. F. P. supports a Missionary here.—*Thomas Rowland*, M.

The *Wesleyan Missionaries* have a circuit here of about 40 miles in extent, in which are 10 places, where the Missionary preaches regularly. Members in society, 168, 70 of whom joined in 1821 and 2. *John Pope*, M.

SHEMCOCK; see *Long Island.*

SHERBRO, country, W. Africa, S. Sierra Leone, at the N. extremity of the Grain Coast of Guinea, on a river of the same name. Sherbro island, 20 miles long, lies at the mouth of the river. The country is fertile, and thinly inhabited by a superstitious race of people, who are addicted to devil-worship. The ravages of slave-traders and internal wars have reduced the number of inhabitants. The nations, or tribes, are broken into small elective governments.

William Tamba, a native of this country, who was educated at Sierra Leone, and is employed there as an assistant Missionary, has made several visits to this country for the purpose of instructing

his countrymen. He has met with a cordial reception, and his labors have had a salutary influence on the minds of many of the people.—See *Plantains*.

SHERINGTON, town, L. Canada, S. Montreal, near the borders of the United States. The *Wesleyan Methodists* have recently formed a circuit in this vicinity, including this town, *Bintonville*, *Hemingsford*, and *Odell Town*.—*James Booth*, M.

SHERMADEVY, large town, Hind. W. Palamcotta. It is pleasantly situated, well watered and surrounded by fruitful rice-fields.—The Missionaries at Palamcotta have labored here with considerable success.

SHIRAZ; see *Persia*.

SHIRVAN; see *Persia*.

SHIVAPORE, populous town, Hind. 6 miles from Benares. The Missionaries at Benares occasionally preach here to crowds of Hindoos, and have distributed large quantities of Hindee Gospels and Tracts with happy effect.

SHOENBRUNN; see *Gnadenhutten*.

SHOMOKEN, formerly a large Indian settlement on the Susquehannah river, about 120 miles W. Crosweeks, New-Jersey. It was inhabited by 300 of three different tribes, speaking languages wholly unintelligible to each other. About one half were Delawares, the other, Senecas and Tutelas. They were the most vicious and mischievous people in the whole country.

Mission;—About 1740, the U. B. stationed 2 Missionaries here, who labored a short time in this place and vicinity, at the hazard of their lives. In 1745, Rev. *D. Brainerd* labored here with some little success.

SHOOLAPOOR, fortified town, Hind. about 200 miles S. E. Bombay.—The District Committee of the Christian Knowledge Society at Bombay has established a depot of books at this place, under the care of the Chaplain.

SHUPOOP, town, Hind. in the vicinity of Bellary, where the Missionaries at Bellary have distributed large numbers of Teloogoo and Canara Tracts, which have been gratefully received and attentively read.

SIBERIA, or *Russian Tartary*, is that part of the vast territory of the Russian empire, which lies E. of the Ural mountains, and includes all of Asiatic Russia, except 8 or 10 provinces round the Caspian;—bounded N. by the Frozen ocean; S. by Independent Tartary and the Altay, Sayansk and Yablonny mountains, which separate it from the Chinese empire; E. by the Eastern ocean and the sea of Okhotsk, and W. by the Urals, which separate it from European Russia, and the provinces of Orenberg and Astrachan;—about 2,500 miles long, and from 1,200 to 2,000 broad;—between 60° and 190° E. lon. and between

50° and 80° N. lat.—Inhabitants estimated at 2,700,000. Siberia is divided into two great Governments, that of Tobolsk in the west, and Irkutsk in the east. This country is described as a flat tract of land, declining imperceptibly toward the Frozen ocean, and rising gradually toward the south, where, at last, it forms the great chain of mountains, constituting the boundary of Russia on the side of China. A large portion of its surface is covered with *Steppes*, or vast level plains, grown over with long rank grass, interspersed with numerous salt-lakes. Here are some of the largest rivers of Asia, some of which have a course of nearly 2,000 miles. In most parts, the *climate* may be considered as frigid rather than temperate. Some parts are incapable of cultivation; but the middle and southern latitudes are extremely fertile, and fit for any kind of produce.

Siberia is rich in zoology, botany and mineralogy.

The *commerce* consists chiefly in the exportation of its furs and minerals; and the overland intercourse of Russia with China.

The principal *population* of Siberia consists of native tribes, who pay an annual tribute to the Russian Government. A few Russian colonies are scattered, at wide intervals, over the country.

The *manners* and *customs* of the country vary with the numerous tribes by which it is peopled. The Tartars are the most numerous; of these there are 3 distinct races. The Huns, or proper Tartars, with their tribes of Teluts, Kirghisians, &c. form the first family; the Mandshurs, or Tunguse, form the second; and the Monguls, with their tribes of Calmucs, Buriats, &c. form the third. These families, or nations of Tartars, have spread themselves in various quarters, and are intermingled, particularly in Siberia, with other aboriginal families. Monguls and Mandshurs not only prevail in Asiatic Russia, but occupy, as an independent people, the whole country bordering on it to the south. They acknowledge the supremacy of China, having a family connection with that empire, as it was one of the southern tribes of the Mandshurs, ruled by a khan, that conquered China, in the 17th century, and that still governs there. The Techucks inhabit the country opposite America, are different in their persons and customs from the other Asiatic tribes, and are supposed to have emigrated from this continent. Next to the Techucks, most remotely N. are the Yukagurs. S. and W. of these are the Somoieds, and the Kamchadals. The 3 families of Tartars have distinct languages, possess some traits of literature and numerous manuscripts. In the other abori-

ginal families, there are four other distinct languages; and in addition to these 7 tongues, there are many dialects and intermixtures.

Religion.—The creed of the Greek Church, which is the established religion of the Russian empire, has made but little progress in Asiatic Russia. Many of the Tartan tribes, in the south-west are Mahomedans; others of them, with the great body of the other Tartars throughout Asia, whether Huns, Monguls, or Mandshurs, are Pagans. Their system is a species of Budhism, known in this part of Asia under the appellation of Shamanism.—See *Buriats*, *Irkutsk*, *Selinginsk*.

SIDNEY; see *Cape Breton*.

SIERRA LEONE, country, W. Africa, between 7° and 10° N. lat. The Sierra Leone river, which is about 8 miles wide at Freetown, passes through it from E. to W. in lat. 8° 30′, which is navigable by the largest ships. The country embraces several kingdoms of natives, who are in a wretched state of ignorance and degradation. In the north part, on the coast, are the Bagoes; in the interior, the Susoos and Foulahs; south of these are the Mandingoes; about the colony, the Timmanees; south of this, on the coast, are the Sherbroes, Bulloms and Foys.

SIERRA LEONE, British colony of re-captured negroes, in the country of the same name, W. Africa, at the mouth of Sierra Leone river. The original purchase was 10 miles square, on the south side of the river. Its local situation is very favorable for commerce. The mountains are high, and the sea-breeze has free access. The lands on the river are very fertile, producing cotton, rice, sugar, and most of the tropical fruits. Since the first purchase, the colony has been extended about 30 miles south. In 1821, all the British possessions on this coast, from 20° N. lat. to 20° S. lat. were annexed to the government of Sierra Leone, under the late Sir *Charles M'Carthy*.

The colony is divided into the following parishes, or districts, in which the negro towns are situated; viz. St. George's, St. James', St. Peter's, St. John's, St. Charles', St. Paul's, St. Patrick's, St. Edward's, St. Michael's, St. Thomas', Arthur, St. Henry's, St. Ann's and St. Andrew's.

Colonization in Africa, with reference to civilization, appears to have been contemplated in England as early as 1780. A definite plan was projected by Dr. *H. Smeathman*, in his letters to Dr. *Knowles*, in 1783. Several favorable circumstances soon after occurred, which excited the public attention to the subject, and gave rise to the *Society* for the *Abolition* of the *Slave-Trade*, and WILBERFORCE introduced the subject into the British Parliament. His perseverance and

his success are imprinted in the memory of every philanthropist.

Cammencement of the *Colony.*—The slaves, who, during the war of the revolution, had served under the British standard, were, after the peace, in 1783, sent to the Bahama islands, and Nova-Scotia; and numbers of them repaired to London. They became subject to every misery, and were familiar with every vice. A Committee was formed for their relief, and, at length, about 400 blacks, with about 60 whites, who were chiefly women of abandoned character, were embarked for Sierra Leone, and arrived, May 9, 1787. In the following September, the colony was reduced to 276 persons, by death and desertion. Desertions continued to increase, and in November of the same year, the remaining colonists were dispersed, and the town burnt by an African chief. In 1791, some friends of Africa formed an Association, entitled *St. George's Bay Company*, by whose efforts some of the dispersed colonists were collected, and 1,200 free negroes transported from Nova-Scotia. In 1794, a French squadron plundered and destroyed the colonial town; but this evil was soon remedied, the influence of the colony increased, and its commercial views were promoted. At length, however, the Company, finding the profits were inadequate to cover the expenses of the establishment, transferred their property to the British government, in 1808. Since the adoption of this measure, the colony has enjoyed a degree of prosperity, scarcely anticipated by its warmest friends, and large accessions are annually made by the vigilance of British cruisers in rescuing from slave-ships, those Africans, who have been torn from their country and friends, and sold into bondage.

In 1811, the population was about 2,000;—in 1822, it had increased to 16,671, of the following descriptions; viz. 128 Europeans; 601 Maroons, from Jamaica; 722 Nova-Scotians; 85 West Indians and Americans; 3,526 Natives; 9,559 Liberated Africans; 1,103 Disbanded Soldiers, and 947 Kroomen. This enumeration is exclusive of the Military and their families. The population at present, is probably not less than 20,000. Those rescued from slave-ships, were taken into the colony destitute, ignorant beyond conception, unacquainted with all the arts of civilized life, and of every kind of hope for eternity. The British government early established schools for the instruction of the colonists, and provides for their support till they acquire the means of maintaining themselves.

The *Wesleyan* and *Church Missionaries* have successfully labored here, principally,

since 1816. Since that time, out of this strange mass of people, a colony has been formed, "which, in order and decency and sobriety, and in the knowledge and practice of Christian duty," says an English gentleman, "not only may rival, but, I firmly and from my heart believe, exceeds any equal population in the most favored part of this highly favored country."

The following statement was made by the late chief justice of the colony, at a quarter session, about the close of 1822: "Ten years ago, when the colony was only 4,000, there were 40 cases on the calender for trial; and now the population is upward of 16,000, there are only 6; and not one from any of the villages under the superintendence of a Missionary or School-master."

In 1823, the native communicants, in connexion with the Church Missionaries, were 680;—scholars, 3,523.

The *Christian Institution* at Regent's Town is designed to educate native school-masters and Missionaries, that they may be the means of communicating the same blessings to their different tribes of which they have been made partakers.——See *Bambara, Bathurst, Charlotte, Congo-Town, Freetown, Gloucester, Hastings, Kent, Kissey, Leicester Mountain, Leicester Town, Leopold, Portuguese Town, Regent's Town, Soldier's Town, Waterloo, Wellington, Wilberforce, York.*

SILHET, or *Sylhet*, capital of a district of the same name in N. E part of Bengal, Hind. 310 miles N. E. Calcutta. The natives are in a wild and wretched state.

Mission; B. M. S. 1813.—*John de Silva*, Portuguese, and *Bhagvat*, Native, both members of the church of Calcutta, labored here, and at *Pandua*, several years; but the want of the Scriptures and the wild manners and superstitious customs of the natives retarded the progress of the mission. Bhagvat died in 1817; and the mission was soon after relinquished.

SINCAPORE, or *Singapore*, town, situated on a small island of the same name, at the southern extremity of the peninsula of Malacca, which gives name to the narrow Sea, called the straits of Sincapore. E. lon. 104°. N. lat. 1° 24'.—The town and principality were founded by adventurers from Sumatra. It was but thinly peopled, till the English took possession of it, in 1819, since which, it has rapidly increased in commerce and population. In 14 months the inhabitants increased from 200 to 10,000, a large proportion of whom were Chinese.

Mission; L. M. S. 1819.—*S. Milton, Claudius H. Thomsen*, Ms.—A plot of ground has been given by government for the use of the mission. The Missionaries preached in English, Chinese

and Malay, and flourishing schools have been established for the instruction of the children in each of these languages. Mr. Milton has erected, chiefly at his own expense, a line of buildings 90 feet by 18, intended as apartments for the schoolmasters, teachers, &c. in connection with the Chinese department of the mission.

In 1823, it was agreed to remove the Anglo-Chinese College from Malacca to Sincapore, and to add to it a Malay College. Sir *Stamford Raffles*, Governor of Bencoolen, Col. *Farquhar*, the Magistrates and other gentlemen of Sincapore, have liberally lent their aid to this object. Mr. Thomsen was appointed professor of Malay, and Mr. Milton of Siamese. This is an important station as it respects the introduction of Christianity into the neighboring kingdoms.

Sion Hill, large estate on the island, Antigua, owned by the Hon. J. D. Taylor, who has erected a chapel for the benefit of the slaves on this and the neighboring estates.—The Wesleyan Missionaries include this within their circuit.

The C. M. S. opened a school here for the negroes, in 1820, which, in 1822, consisted of more than 300 scholars, under 13 Inspectors and Teachers.

Sioorее, town in the district of Beerbhoom, Bengal, Hind. 50 miles S. W Moorshedabad.—The attempts of the Baptist Missionaries to introduce the Gospel here have not been entirely fruitless.

Sirdhana, capital of a small independent territory, Hind. near the Punjab, or country of the Sieks, about 920 miles N. W. Calcutta, and 200 N. E. Agra.

Mission; B. M. S. 1813.—Rev. *John Chamberlain* commenced this mission at the request of the Prime Minister of her Royal Highness, the Begum Sumroo, by whom he was favorably received. He continued here about 2 years, during which time, he established 5 schools for teaching Persian and Hindostanee. He also preached and distributed Tracts and the Scriptures at Delhi and Hurdwar to more than 100,000 pilgrims of different nations.

Sittenkerny; see *Changany.*

Situmburpooram, village, Hind. 30 miles S. Palamcotta.—About 1818, the Church Missionaries at Palamcotta stationed a native Catechist here, and at the village of *Kunrumgalum*, by the desire of the people, which desire seems to have been awakened by a gift of a Testament, some time previous, to the headman. The Scriptures, in different languages, are distributed among such persons as can read them with happy effect.

Sivacasy, large mercantile city, Hind. about 60 miles

N. Palamcotta, containing about 10,000 inhabitants, chiefly Shanars.—The Missionaries at Palamcotta have distributed Tracts and otherwise labored to convince the people of the folly of idol-worship and the value of the Christian religion, with very pleasing indications of good.

Six Nations, the remains of a formidable confederacy of Indians, celebrated in the history of North America, who were originally possessors of a great part of the State of New-York. This confederacy is called by the French, Iroquois. It formerly consisted of 5 nations, viz. the *Mohawks*, *Cayugas*, *Oneidas*, *Senecas* and *Onondagas*. The *Tuscaroras* from Virginia joined them, in 1712, and several remnants of other tribes have been added at different times. Their compact existed at the time of the first settlement by Europeans, and the time of their union was then lost in the uncertainty of ancient occurrences. In 1635, they were a numerous and powerful people, holding most of the neighboring tribes under a kind of subjection. Possessing a large extent of country, opulent in native supplies, and very fertile, the Iroquois extended the terror of their arms to far distant tribes. They were able to send several thousand warriors on distant expeditions. Onondaga was their principal settlement and the seat of Indian power, where all their councils were held. It had fortifications of sufficient magnitude and strength for Indian warfare, at that day. Each tribe maintained a separate government; but the grand council settled the affairs of the whole confederacy. Since the Americans took possession of the country, like the other aboriginal tribes they have been gradually diminishing. Most of the Mohawks and Cayugas have emigrated to Canada; the remains of the other 4 nations, with some other tribes, which they have received among them, amounted, in 1818, to 4,575; and resided on 14 Reservations, on portions of land reserved to the Indians; but surrounded by whites. These Reservations contain 265,315 acres, and are in separate parts of the State; the extreme points being 250 miles distant from each other. These Indians have of late years made great advances in agriculture and civilization. Religious instruction is provided for them by several Societies, assisted by the Government; but there is a strong pagan party, which opposes the introduction of the Gospel.

Six Towns, the most populous clan in the S. E. district of the Choctaw Nation. Population, in 1822, 2,164. The whole district has sometimes been called by this name; but improperly. Formerly the Indians lived in 6 compact towns; but are now scattered over the country for the con-

venience of wood, water and agricultural pursuits. In 1823, a school was opened in this clan in compliance with the earnest request of the chief. See *Yokena Chukamah.*

Skloff, or *Sklov*, town, Russian Poland, inhabited chiefly by Jews, who are estimated at nearly 10,000.—Much attention to the Christian religion has been excited among them by the visits of Missionaries, and the distribution of the New Testament.

Smyrna, city, Asia Minor, at the head of a gulf of the Grecian Archipelago. It is the emporium of the Levant. Population, about 100,000. E. lon. 27° 4′. N. lat. 38° 29′.—See *Malta.*

Snake Island; see *Anguilla.*

Society Islands, cluster of islands, in S. Pacific ocean, so called after the Royal Society, at whose instance the expedition under Capt. Cook was fitted out, in 1768. They are situated between 151° and 152° 30′ W. lon. and 16° and 17° S. lat. Huaheine, the southeastern of the group, is about 90 miles N. W. Otaheite. Through the influence of the London Missionaries, idolatry has been universally abolished, and the Gospel is making rapid progress.—See *Borabora, Huaheine, Marua, Maupiti, Raiatea, Taha.*

Soldier's Town, near Freetown, Sierra Leone colony, W. Africa, so called from its being the residence of the liberated negroes, in the African Corps. In 1819, the inhabitants consisted of 600 adults, beside children.

Mission;—The Wesleyan Missionaries at Freetown have a chapel and a school here. Success has attended their labors. Members in Society, in 1820, 17.

Somerset, new settlement formed by order of government, in the new district of Albany, Cape Colony, S. Africa, near Theopolis. A large number of Hottentot families labor on the extensive government-farm in this place. When the settlement was formed, a converted Hottentot was invited to reside among them as instructer.

The Wesleyan Missionaries at Salem frequently visit this place by permission from government.

Sommelsdyk, town, in Surinam, S. America, a few miles distant from Paramaribo.

Mission; U. B. 1735.—The Missionaries resided here, and instructed the slaves on the neighboring plantations. Their labors were attended with less success than those of the Missionaries at Paramaribo. In 1798, 66 baptized negroes were connected with the mission. At the close of 1819, the congregation consisted of 89, 30 of whom were communicants.

Sooksaugur, town, on the Hoogly, Hind. about 25 miles from Serampore.—Soon after the commencement of the mission at Serampore, the Missionaries dispatched a na-

tive teacher to this place, who labored several years with little apparent success.

Soori, or *Sewri*; see *Beerbhoom.*

Soosoo; see *Susoo.*

Sourabaya, fortified town on the N. E. coast of the island Java, eastward from Samarang, at the mouth of a navigable river. E. lon. 112° 55′. N. lat. 7° 14′.

Mission;—Mr. *Buttenaar* was stationed here by the N. M. S. in 1819. Here and in the vicinity, is a numerous population, who call themselves Christians; but have been long destitute of the divine ordinances and are deplorably ignorant.

South Africa, country, embracing the south part of Africa, extending from the Cape of Good Hope to about the 16th° S. lat. Some parts are very fertile; others are barren and mountainous. The English have an extensive and flourishing colony in the south part of the country, where Missionaries have successfully labored, as also among many of the native tribes in the interior.—See *Bootchuana, Bushmans, Caffres, Cape Colony, Delagoa Bay, Griquas, Hottentots, Namaquas.*

South America, country, bounded E. by the Atlantic ocean, and W. by the Pacific; situated between 12° N. lat. and 56° S. lat. The population is estimated at upwards of 10,000,000. The countries are generally fertile and healthy, and calculated for the support of a vast population.

Brazil and a small part of Guiana, including about one third part of the whole country, belong to the Portuguese. The Roman Catholic religion is established by law, the people are held in ignorance and blinded by superstition, which seem, at present, to shut the avenues of knowledge, and the introduction of the Protestant religion.

Patagonia at the southern extremity of S. America belongs to the Aboriginal inhabitants, for whose spiritual good little has been done. Guiana belongs to several European nations.

In the remaining parts of this vast country, the people have declared their independence and have either established a free government, or are fighting for liberty, and the way is rapidly preparing for the diffusion of the light of the Gospel.—See *Buenos Ayres, Chili, Colombia, Guiana, Peru.*

South Arally, village, Ceylon, S. Batticotta.—The American Missionaries have labored to introduce the Gospel here against much opposition.

South Sea Islands. several clusters of islands in the S. Pacific ocean, to which, with others, reference is made under the article, *Polynesia.*

South Travancore; see *Travancore.*

Spanish Town, capital of Jamaica, situated on the river Cober, about 6 miles from the

sea. It is the seat of the Legislative assembly and the residence of the governor.

Mission; W. M. S.—*Peter Duncan, John Davies,* Ms.—They have a large congregation, and a society of between 2 and 300 members.

B. M. S. Rev. *Thomas Godden* was stationed here, in 1819, where he continued to labor, amid many difficulties and trials, with considerable success, till 1823, when he returned to England for the recovery of his health. In 1821, the church consisted of about 200 members.

Speight's Town, sea-port, on W. coast of Barbadoes, containing about 700 inhabitants.—The Wesleyan Missionaries occasionally preach here; but, owing to the depraved character of the slaves, little success has attended their labors.

Spice Grove, large estate, Jamaica, near Fairfield.—The U. B. have successfully labored here. In 1823, they had upwards of 100 communicants in the congregation, including those in the vicinity.

Spring, estate of about 300 slaves, near Montego Bay, Jamaica.—The Wesleyan Missionary at Montego Bay commenced his labors here, in 1823, with many encouraging tokens.

Spring Place, mission-station among the Cherokees, in the N. part of Georgia, 35 miles S. E. Brainerd, and 120 N. W. Athens. The mission-family cultivate a farm, which produces all the necessaries of life in abundance.

Mission; U. B. 1801.—*John Renatus Schmidt, John G. Proske,* Ms.—*Joseph Gambold,* Supt. of domestic concerns.—In 1799, Rev. *A. Steiner* was sent to ask permission to establish a school in the nation. He pressed the subject with much zeal in the national council; but was utterly refused. In 1800, he renewed his application, and was again refused; but, before the close of the council, two influential Chiefs agreed to patronize the school independently of the nation, and offered a place for its location near the residence of one of them. Soon after Mr. Steiner, accompanied by Rev. *G. Byhan,* commenced the school at Spring Place. Mr. S. soon returned to North Carolina; but Mr. B. remained in the mission-family till 1821. Rev. *J. Wohlfahrt* was employed here, from 1803 to 1805. Rev. *J. Gambold* entered on the mission, in 1805, and removed to Oochgeelogy, in 1821. Mr. Schmidt joined, about 1820, and Mr. Proske, in 1822. For several years the mission was attended with many difficulties, and with little apparent success. The first Indian convert was baptized in 1810, and the second, Mr. Charles R. Hicks, an intelligent, well informed man, who has more influence than any other in the nation, was baptized, in 1814. These were the only native communicants in 1818. Since this

period, a considerable revival has been experienced. In 1820, the church consisted of 14 members, and several additions have since been made.

A small school is connected with the mission, in which previously to 1818, about 50 children had been taught. Mrs. Gambold generally superintended the school, till her death, in 1821. Number of pupils, about 20, who are supported in the family. Several youths, who received the first rudiments of their education here, have been educated at Cornwall. The U. S. Government appropriate $250 annually for the support of this school. Unlike the other settlements of the Brethren, the members are scattered about in the country, and are visited by the Missionaries at their different plantations.

SQUAKIE HILL, principal settlement of the Seneca Indians on the Genesee river, N. Y. containing about 200 souls.—Rev. *D. S. Butrick*, now Missionary among the Cherokees, attempted in vain to make an establishment in this tribe. Since that time, they have made application to the benevolent, in the vicinity, to establish a school among them, and the Presbytery of Ontario have furnished a teacher. The Indians have built a school-house, and the majority are in favor of Christian instruction.

STAATENHOOK; see *Greenland*.

STANDERWICK, settlement of new Colonists in the district of Albany, Cape Colony, S. Africa; where the Wesleyan Missionaries at Salem preach to a large congregation, with encouraging prospects of usefulness.

STANSTEAD, town, L. Canada, on E. side Magog lake, and N. Derby, Vt. Population, 2,500. The Wesleyans established a circuit here, in 1821; in which were 27 members, in 1822.— ——*Pope*, M.

STANSTEAD PARK, in Sussex Co. England; where the London Jews' Society established a Seminary for the education of Missionaries to the Jews, about 1820. Several students have already proceeded to the field of their labors, and others are in preparation.

STEEVYGOONDAM, or *Streevygoondam*, large city, Carnatic, Hind. romantically situated on the banks of a large river. Here is a large Hindoo temple.—A spirit of inquiry on the subject of Christianity has been excited by the visits of the Missionaries at Palamcotta and the diatribution of books. In 1823, they stationed a native Catechist, who officiates also at *Tiroopoolangoody*, an adjoining village. Schools have been established at each place.

STEINKOPFF, formerly *Byxondermeid*, kraal, Little Namaqualand, S. Africa, about 200 miles S. Orange river.

Mission; L. M. S.—Previous to the establishment of the mission, this station was favored with the occasional

labors of Missionaries. Mr. *J. Kitchingman* was stationed here, in 1817; a place for worship had been previously erected, and the people manifested a general desire to hear the Word. A school was soon opened, which consisted of about 70 scholars. This mission has encountered many disadvantages from local circumstances; but has been productive of much good to the natives, who are making encouraging progress in civilization. In 1823, 10 adults and 14 children had been baptized. Mr. Kitchingman removed, about 1820, and was succeeded by a Catechist.

STELLENBOSCH, town, in a district of the same name, Cape Colony, S. Africa, 26 miles eastward of Cape Town; pleasantly situated at the foot of a range of lofty mountains. *Mission;* L.M.S. 1801—*Erasmus Smit*, M.—Rev. *J. Bakker* commenced this mission, and continued his zealous labors, principally among the Hottentots and slaves here, and in the vicinity, more than 20 years, when his age and infirmities obliged him to relinquish the service. He was succeeded by Mr. Smit. A school for native children was commenced soon after the arrival of the Missionary. Mr. Bakker was the only Missionary, who was allowed to remain in the colony after the Dutch took possession of the Cape of Good Hope, in 1802; and, for many years, he was not allowed to baptize his converts, nor admit them to the Lord's table. Yet notwithstanding these and many other embarrassments, he witnessed many pleasing fruits of his labors. About 1815, an auxiliary Missionary Society was formed, which, beside supporting Mr. B., contributed liberally to the Parent Society.

About 1823, a colonial grammar-school was opened here, under Mr. *Brown*, with 150 scholars.

STOCKBRIDGE; see *New Stockbridge*.

STOCKHAMP; see *Dusselthal*.

STONEY HILL, town, in the southern part of Jamaica, W. Indies.—The Wesleyan Missionaries at Kingston built a chapel here, in 1823, principally by local contributions, in the centre of a large population. Within 4 miles, are upward of 3,000 slaves, beside many people of free condition in the neighborhood. A permanent station has since been established, and prospects are encouraging.—*Wm. Young*, M.

SUKKERTOP, or *Zukkertop*; see *Greenland*.

SUMATRA, large island, in the E. Indian sea, and most westerly of the Sunda Isles, separated from Asia by the straits of Malacca, and from the island of Java, S. by the straits of Sunda. The Equinoxial line passes nearly through the centre. Length, 1,050 miles. by 165, average breadth. Population, 3,000,000. The inhabitants are pa-

gans and cannibals Malays are settled on the coasts. The English have a settlement at Bencoolen, on the S. W. coast of the island, and at Tapanooly, on the island Punchon, on W. coast. An encouraging field for Missionary enterprise is opening among the deluded pagans on this island.

The *Battas* compose about one third part of the population, whose *religion* is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Under their principal deity, they have a god of mercy; another, of justice, and a third, the source of discord and contention, the instigator of malice and revenge, the inciter of anger and the source of fraud, deceit, lying, hypocrisy and murder. The latter has the most influence. They beseech him when they have been guilty of these vices, and very rarely offer petitions to the other deities. The only religious ceremony noticed among them is the invocation of the shades of their ancestors.

A person, named *Dattoo*, skilled in every sort of superstition, is the only resemblance of a priest among them. Every village has one, who expounds all their religious books, and whose influence is such, that they engage in no undertaking, however trifling, without first consulting him.

The moral conduct of the Battas, appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests or feelings; and honesty is never founded on principle; but on the fear of detection. They practise eating prisoners taken in war, and the capital punishment of the country is eating the criminal *alive!* Yet, notwithstanding these dark shades in their moral character, they respect foreigners, and, little before the arrival of the Missionaries, they sent a deputation to the British governor, requesting to know of what religion they should be!

The interior, from Bencoolen, is inhabited by the nations of Rajangs and Lampongs, each of whom has a language and written character peculiar to itself. Their moral condition is miserably wretched. Padang is considered the key to a large inland kingdom, named Menancabow, which, in 1823, was ravaged by war, with a view to restore the Mahomedan religion. Of the inhabitants of other portions of this vast island, little is known, except that they are wild and savage, like the tygers, which abound in their forests.—See *Bencoolen, Padang, Sebolga.*

SURAT, large, fortified city,

in Guzerat, Hind. near the W. coast, on the Taptee river; 177 miles N. Bombay.—E. lon. 72° 49′. N. lat. 21° 12′. Population, 500,000. A large portion are Moors, that is, Arabs, Persians, Monguls and Turks, professing Mahomedanism; but retaining some Pagan rites. It is celebrated as the port, whence the Mahomedans of India have been accustomed to embark on their pilgrimage to Mecca. It is a place of great trade, and the store-house of the most precious productions of Hindostan. The provinces near the city are full of manufactures of all sorts. All people of distinction speak and write the Persian language. The Guzerat and Hindostanee prevail; the former among the Hindóos, the latter among the Mahomedans.

Mission; B. M. S.—Rev. *Carapeit C. Araton*, Armenian, proceeded to this place, in 1812, and labored, about 9 years, in the city and adjoining country, preaching and distributing Tracts and portions of the Scriptures in several languages. He removed to Calcutta, where he renders gratuitous and important assistance to that mission, being versed in 9 different languages.

L. M. S.—*Wm. Fyvie*, *Alexander Fyvie*, Ms. with N. As.—Messrs. *James Skinner* and *Wm. Fyvie*, educated at Gosport, commenced this station, in 1815, and were usefully employed among the soldiers, and natives in the city and neighboring villages, and in translating the Scriptures into the Guzerat. Mr. Skinner died, Oct. 30, 1821, the same day, on which Mr. A. Fyvie sailed from Gravesend to join the mission. Previous to the death of Mr. Skinner, they had translated, and printed the New Testament at their press, and were progressing with the Old Testament, which, in October, 1822, was printed to the Psalms. The expense of printing is defrayed by the Bombay Bible Society, and the paper supplied by the British and Foreign Bible Society. This Society has also granted upwards of $2,000 for the expenses incurred in translating and the supply of necessary types. Large quantities of Tracts have also been printed and usefully distributed. In 1822, about 10,000 Guzerat Tracts had been circulated, and received with eagerness. About the same time, the Missionaries had 4 native schools in the city, of about 200 pupils, in which every thing of a heathen and superstitious nature is excluded.

, SURINAM, called also Dutch Guiana, a part of the country of Guiana, S. America, bounded N. by the Atlantic; S. by a country of Indians; E. by the river Maroni, which separates it from French Guiana, and W. by the Corentyn; about 150 miles from E. to W. and 60 from N. to S. W. lon.

53° 30′ to 56°. N. lat. 4° 50′ to 6°. Paramaribo is the capital. Population, 81,000; of which 75,000 are slaves.—See *Bambey, Fairfield, Good Intent, Paramaribo, Sommelsdyk.*

SURLEPURUM, village of about 800 houses, in Changany parish, Jaffna district, Ceylon, about one mile and an half from Panditeripo.—Dr. Scudder opened a school here of about 40 scholars, in 1820, which promises to be useful. The American Missionaries occasionally preach to a small congregation, in this village.

SUSOOS, a numerous and powerful people, inhabiting an extensive country, north and south of the Rio Pongas river, Sierra Leone country, W. Africa. They have 3 independent sovereignties, and each king can command about 20,000 men. They live in villages, containing from 100 to 2,000 people. Few of their villages contain less than 3 or 400 inhabitants. They have made considerable progress in agriculture and manufactures.

The Mahomedan *religion* prevails to some extent among them; but they are generally superstitiously attached to devil-worship, and shew little disposition to examine the claims of Christianity.

Missions have been attempted among them with little success. In the early part of 1798, Messrs. *Henry Brunton* and *Peter Greig*, from Edinburg, went to Freeport, a factory belonging to the Sierra Leone Company, situated on the Rio Pongas, near a native town, called *Tugekiring*. Here they staid about ten weeks, and daily visited the native town, with a view of learning the language. Though they gained the affection and confidence of many of the natives; yet the chief obliged them to remove, and they passed up the river, about 40 miles, to Kondaia.—See *Bashia, Canoffee, Fantimania, Kondaia.*

SYDNEY, capital of New South Wales, situated on E. coast, on a small creek, within Port Jackson, 25 miles E. Parramatta. In 1822, it contained 13.400 inhabitants, and was rapidly increasing in population. It has a bank with a capital of about £20,000, a market well supplied with grain, vegetables, poultry, eggs, butter and fruit. Public schools, and other benevolent institutions are liberally supported. E. lon. 150° 50′. N. lat. 32° 53′.

Mission; The *Wesleyan Missionaries* have 2 chapels in Sydney and an extensive circuit in the vicinity, in which were 60 members in Society, in 1822. The congregations were increasingly large and the numbers in Society gradually augmenting. The Wesleyan Sydney Sabbath-school Union, had 4 flourishing Sabbath-schools containing nearly 200 children.

In 1820, an auxiliary Mis-

sionary Society was formed at Sydney, and branch Societies, at Parramatta, Liverpool, Richmond and Castlereagh, the contributions to which, in 1823, amounted to upwards of $1,000, chiefly raised in Sydney.—*Carvosso*, M.

The Australasian Evangelical Society was formed at Sydney, in 1820, for the moral and religious improvement of that country.

SYDPORE, very large and extensive village, in Benares district, Hind. about 22 miles from the city Benares. The houses have chiefly tiled roofs. Here are several Hindoo temples.—This place has been frequently visited by Missionaries, and much attention has been excited to the subject of Christianity.

SYLHET; see *Silhet*.

SYMPHEROPOLE, town, European Russia, and modern capital of the Crimea. The *Sultan Katagerry*, well known as the zealous friend of Missions, resides at this place, and continues to manifest a deep interest in the spiritual welfare of his countrymen, and, with his characteristic ardor, appears not to be disheartened by their blindness and obduracy. He has a school under a Tartar teacher, who uses the Scriptures as a school book instead of the koran.

SYRIAN CHRISTIANS, otherwise called *St. Thomas' Christians*, inhabit the interior of Malabar and Travancore, in the S. W. part of Hindostan. They extend from N. to S. 150 or 200 miles, and in breadth, 40 or 50. Between 50 and 60 churches belong to this ancient branch of the Christian church, which has preserved the Syriac Scriptures, in manuscript, from Christ and the Apostles, and, unconnected with the rest of the Christian world, has stood for ages amid the darkest scenes of wickedness, idolatry and persecution. The tradition among them is, that the Gospel was planted in Hindostan by the apostle Thomas. Landing at Cranganore, or Chenganoor, from Aden in Arabia, he was well received by Masdeus, king of the country, whose son, Zuzan, he baptized, and afterwards ordained deacon. After continuing, some time, at Cranganore, he visited the coast of Coromandel, and preached the gospel at Melapoor, and finally at St. Thomas' Mount, near Madras, where he was put to death. His tomb long remained an object of veneration. Dr. Buchanan entertained a decided opinion, that we have as good authority to believe that the apostle Thomas died in India, as that the apostle Peter died at Rome.

That Christians existed in India, in the 2d century, is a fact fully attested. The bishop of India was present and signed his name at the Council of Nice, in 325. The next year, Frumentius was consecrated to that office by Athanasius of Alexandria, and founded many churches in In-

dia. In the 5th century, a Christian bishop from Antioch, accompanied by a small colony of Syrians, emigrated to India and settled on the coast of Malabar. The Syrian Christians enjoyed a succession of bishops, appointed by the patriarch of Antioch, from the beginning of the 3d century till they were invaded by the Portuguese. They still retain the Liturgy, anciently used in the churches of Syria, and employ in their public worship the language, spoken by our Savior in the streets of Jerusalem.

The first notices of this people in modern times are found in the Portuguese histories. In 1503, there were upwards of 100 Christian churches on the coast of Malabar. As soon as the Portuguese were able, they compelled the churches nearest the coast to acknowledge the supremacy of the Pope; and, in 1599, they burnt all the Syriac and Chaldaic books and records on which they could lay their hands. The churches, which were thus subdued, are called the *Syro-Roman Christians*, and, with the converts from other tribes, form a population of nearly 150,000. Those in the interior would not submit to Rome; but after a show of union, for a time, fled to the mountains, in 1653, hid their books, and put themselves under the protection of the native princes, by whom they have been kept in a state of depression. These are called the *Syrian Christians*.—About 10,000 persons with 53 churches separated from the Catholics; but, in consequence of the corrupt doctrines and licentious manners of their associates, they have fallen from their former estate, and very few traces of the high character, which they once possessed, can now be discovered. The number is now estimated at about 50,000.

Notwithstanding the corrupting influence of the Catholics, and the state of depression to which they have long been subjected, they still retain some of the virtues by which they were formerly distinguished. They are remarkable for mildness and simplicity of character, honesty and industry, and are deservedly respected on account of their integrity and rectitude of conduct. In 1806, these long neglected and oppressed churches, in the interior, were visited by the late Dr. *Buchanan*, who presented their case to the public in his Christian Researches; since which much has been done to meliorate their condition. He commenced a translation of the New Testament into the Syrian language, which has been completed and published, since his death, and copies sent to each of the churches. The Testament in the Malayalim, the vernacular language of the country, has also been translated, and is probably now circulated among them. A course of measures has,

within a few years, been adopted to enlighten and restore them to their pristine purity and elevation of character. Parochial schools have been established by the Church Missionaries at *Cotym* in nearly every parish. In the early part of 1824, there were 51 schools, embracing 1,333 children. The college, near *Cotym*, designed for the education of priests for these churches, promises much usefulness. The princess of the country favors the designs of the Missionaries.—See *Cotym*.

The following are among the villages of Syrian Christians, in nearly all of which the Missionaries at Cotym have established schools, and which they occasionally visit; viz.—*Accha Parumba, Ancumali, Calancheri, Callucherri, Cananculaneari, Candenade, Carangalacherry, Carupumppati, Catayam, Cattamattam, Cayanculam, Chenganoor, Cheppatt, Cotamangalam, Cotym, Covencherri, Cullata, Cullincatare, Cundanatt, Curigni, Curringacherri, Etatott, Mamalacheri, Manaracah, Manerkatt, Manicknanam, Maramanna, Mavellikcerry, Mulamculam, Mulandurattc, Munro Island, Nechchur, Neranum, Omalleer, Pallicari, Paravur, Paroor, Paruam, Purovan, Puttencave, Puttupali, Rani, Terurvancatt, Trichoor, Tuppbonum, Vatacari.*

T.

TABUAI; see *Raivaivai*.

TACHINORE; see *Timevelly*.

TAHA, or *Otaha*, one of the Society Islands, 40 miles in circumference, situated about 5 miles N. Raiatea. It has a great number of fine bays and harbors, some of which reach almost to the centre of the island. Extensive valleys reach from the heads of these bays up to the foot of the mountains; one of these valleys is of great extent, and full of all the vegetable productions of the country, such as wild ginger, the tii-plant, from which the inhabitants formerly distilled great quantities of rum, the bamboo, the mountain plantain, arrow root, &c.

The *inhabitants* of this island were formerly very numerous; but war, disease, infanticide and the claims of Oro, have reduced the number to about 700. There is an air of industry all over the

settlement, and the king is the most industrious man in the island.

Mission; A few years ago, the king and most of the chiefs opposed the gospel, and went to war with the Raiateans to suppress it; but he was defeated and taken prisoner. The kind manner in which he was treated by *Tamatao*, the Christian king of Raiatea, opened his heart, that he cordially embraced Christianity; he was restored to his authority and rendered independent by his conqueror. Places of worship were soon built, the sabbath observed, and the same order of things adopted as in the neighboring islands. They were, however, long destitute of a minister, until, in February, 1822, Mr. *Bourne*, then in Otaheite, listened to their pressing invitation, and settled among them. Mr. B. and family were received with every demonstration of joy. A very excellent house, 60 feet by 30, has been built for him, with a large garden.

Patéo, in 1818, was the largest and most populous district, where a house of worship was built. In 1823, almost the whole population had removed their houses near the residence of the Missionary, on the coast, and the people were about to build a good place of worship, 80 feet by 40, which will be equal to any chapel, yet erected in these islands. The number of adults, who had been baptized, February, 1823, was 178; children, 266; candidates for baptism, 84: 140 of the adults read the New Testament, and 160 of them elementary books.

TAHITI; see *Otaheite.*

TAIARABU; see *Otaheite.*

TALDANGA, settlement in Bengal, Hind. 10 miles W. Serampore; where the Baptist Missionaries at Serampore established a school, in 1816, under a native teacher.

TALLALY; see *Nellore.*

TALLY GUNGE, populous village, Bengal, Hind. 5 miles S. Calcutta, and about 1 mile S. Kalee Ghaut, in the midst of a numerous population. Within a circuit of 3 miles from this place, there are probably not less than 100,000 souls ignorant of the way of salvation.

Mission; L. M. S.—*Micaiah Hill*, M.—In 1818, the Missionaries at Calcutta established a school here, and commenced preaching statedly to attentive congregations. A mission-house and chapel have been erected, the latter of which answers the double purpose of a school-house and a place for worship. Mr. Hill was stationed here, about 1823. Mrs. H. superintends a female school of 25 pupils. The schools for boys are flourishing.

TALONEY; see *Carmel.*

TAMARACOOLUM, or *Tamarungcoolum*, village in Travancore, Hind. near Nagracoil, in the midst of a wood of palmyra-trees, inhabited by a large number of native Chris-

tians, whose employment is the cultivation of the palmyra tree. The paddy fields, given by the queen to the mission, lie near this village. A heavy quitrent formerly attached to this grant has been removed. In 1818, the congregation consisted of 4 or 500. More than 1000 have entered their names as renouncing heathenism.—They have a large church, where the congregation soon assemble at the sound of the tom-tom, or Indian drum. The Missionaries wish to substitute a bell for this appendage of heathen worship. The Scriptures are read every Sabbath by a native Catechist. A flourishing school is in operation; more than 1,100 verses from the Bible were recited by the boys to Mr. Knill, during one visit. The London Missionaries at Nagracoil superintend the school and congregation.

TAMATAVE; see *Madagascar.*

TAMBOOKIES; see *Caffres.*

TAMMAKAS; see *Bootchuanas.*

TANANARIVE, or *Tananrivoo*; see *Madagascar.*

TANJORE, province, in the Carnatic, Hind. bounded N. and W. by part of the Carnatic, and S. and E. by the bay of Bengal. The effects of the faithful labors of the apostolic *Swartz* and his associates are very apparent in this part of Hindostan. In 1705, Frederic 4th, king of Denmark, sent 2 Missionaries to Tranquebar, *B. Ziegenbalg* and *H. Plutcho*, who, with their associates and successors, did much to introduce the Protestant religion into the kingdom of Tanjore, which has since been gradually progressing. In 1809, the native Christians belonging to the Tanjore mission, including the Tinnevelly district, amounted nearly to 12,000. There is scarcely a village in the whole country in which the Missionaries have not been requested to establish schools.—See *Carnatic.*

TANJORE, populous city and capital of a province of the same name, in the Carnatic, Hind. on the Cavery river, about 50 miles from its mouth; travelling distance, S. S. W. Madras, 205 miles. It was formerly the great seat of learning in the south of India. Including the suburbs, it is about 6 miles in circuit, defended by a double wall and a large ditch. E. lon. 79° 10′. N. lat. 10° 46′.

Mission; S. prom. C. K. 1779.—*J. C. Kolhoff, J. G. P. Sperschneider*, Ms. with country Priests.—Rev. *Christian F. Swartz* undertook a mission to India under the government of Denmark, in 1750, and, after laboring, many years, at Tranquebar and in the neighboring country, he was established at *Trichinopoly*, in 1766, under the Christian Knowledge Society, where he remained, till about 1778, when he removed to Tanjore, and continued here, till his death, in 1798. While at

Trichinopoly, he had a congregation at Tanjore, to which he devoted much attention, employed several native preachers, and witnessed the conversion of many heathen.—Soon after his establishment at Tanjore, he erected a church for the garrison, and another for the natives. His unblamable conduct and devotedness to the cause of his Master gave him a surprising influence over all classes, and secured the confidence of the bigoted Hindoo. In time of war with Europeans, the Rajah forbade his subjects to injure that good man. They honored him in life and mourned long for him after his death. Two miles east of Tanjore, Mr. Swartz built a house for his residence, and made it an orphan asylum. Here the last 20 years of his life were spent in the education and religious instruction of children, particularly of indigent parents, whom he gratuitously maintained and instructed, and, at his death, willed his property to the mission at Tanjore. His success was uncommon. It is said he reckoned 2,000 persons, savingly converted by his means. Mr. *Kolhoff* is his successor, and is faithfully devoted to the extended interests of the mission. For many years after the death of Mr. Swartz, Mr. *Holzberg* was associated with Mr. Kolhoff. At this place, a school-house was erected, in 1802, which may accommodate upward of 1,000 scholars. The schools and congregations under the care of the Missionaries at this station are prosperous. The congregations extend about 200 miles. In 1816, the Christians, in the city of Tanjore, were about 1,500, and, in the vicinity, about 1,000. Country priests have long been employed with happy effect in the different congregations connected with this mission. The country congregations of the Danish mission in Tranquebar have been recently transferred to the Christian Knowledge Society, and attached to this station, which has thus received an addition of 1,927 souls. The Rajah favors and patronizes the Missionaries, and has done much to forward their plans of benevolence. A further account of the labors and success of the Missionaries at this station may be found by consulting the following articles:—viz. *Adanjore*, *Buddalore*, *Combaconum*, *Kanandagudi*, *Leraloor*, *Palamcotta*, *Pudupatts*.

TANNAH, capital of the island Salsette, Hind. 25 miles N. Bombay, commanding the passage from the island to the neighboring continent. A populous and growing town.

Mission; A.B.C.F.M. 1813. —*John Nichols*, M.—Mr. N. soon after his arrival commenced a free school for native children, which has since been named the *Savannah School.* The expenses of this station are nearly defrayed by a boarding school superin-

tended, principally, by Mrs. Nichols. In the early part of 1823, it consisted of 26 pupils, 16 of whom were supported by their parents, 4 by the mission and 4 by benevolent individuals in the country; and 2 orphan children for whose maintenance a moderate allowance was secured by their father. An association has been formed among the scholars to support two children in Ceylon to bear the names of the two deceased children of Mr. Nichols. The children have generally made laudable proficiency, and much care is taken to teach them the principles of the Christian religion. Several of the children supported by charity are docile, obedient and apt to learn. Much of Mr. Nichols' time has been devoted to the lapsed Catholics. He also superintends the free schools at *Basseen*, *Chandnee* and *Tannah*. In the latter place is one school of 50 scholars, in which 12 Jewish children are instructed. The mission-family has received many kindnesses from European residents, and Mr. N. has been useful to them by translating official papers.—His usefulness has been occasionally retarded by ill health.—See *Bombay*.

TANSHAUR; see *Tranquebar*.

TAPPANOOLY, sea-port, on the island Punchon, W. coast, Sumatra.—See *Sebolga*.

TAPUAMANU, or *Maiaoiti*, one of the Georgian Islands, in the S. Pacific ocean, 6 miles long, and 30 W. Otaheite. It is politically connected with Huaheine, and was called *Sir Charles Saunders' Island* by Capt. Wallis, who discovered it.—The inhabitants of this island have renounced idolatry after the example of the natives in the neighboring islands, have received occasional instruction from Missionaries, and cheerfully contribute to promote the spread of the Gospel.

TARTARY, in the most extensive sense of the word, includes all that vast country of Asia, between the Frozen ocean and Persia, Hindostan and China. Russian Tartary embraces all the northern part of this territory; Chinese Tartary includes the S. and E. part, and Independent Tartary lies E. of the Caspian sea.

The *inhabitants*, scattered over a wide extent of country, are generally called Tartars; but they are divided into 3 distinct races of men; viz. the Huns, or Proper Tartars, the Mandshurs and Mongoles; and these into a great variety of tribes, each of which has its appropriate name. These 3 families of Tartars have distinct languages; in addition to which many different dialects prevail.

The *religion* of many of the Tartars in the S. W. part of the country is Mahomedan; others of them with the great body of the other Tartars in Asia, whether Huns, Mongo-

les, or Mandshurs, are Pagans, or worshippers of Boodhu. They have, generally, a strong aversion to the Christian religion and are dupes to their own superstitions.

A true estimate of the widely extended population of this country cannot be formed; but that there are many millions, who need the hand of Christian charity to extend to them the light of life, cannot be doubted.—For a more particular account of those tribes, whose spiritual good has been sought by Missionaries, see *Buriats*, *Calmucs*, *Mongoles*, *Siberia*.

The mission-stations, which have been established to diffuse the light of the Gospel among the different Tartar tribes, are *Astrachan*, *Irkutsk*, *Karass*, *Nazran*, *Nogay*, *Orenberg*, *Sarepta*, *Selinginsk*.

The missions established in this vast range of territory are greatly assisted by the Russian Bible Society and its numerous auxiliaries. The Petersburg Tract Society also renders valuable aid; and by the liberality of the Princess *Mestchersky* they are supplied with Tracts in the Russ language. She has translated a number of English Tracts into that language; hundreds of thousands of which are in circulation.

TATATAMA-TONGA; see *Tonga*.

TATMOGUSH; see *Ramsheg*.

TAUWAI, or *Atooi*, one of the Sandwich Islands in the Pacific Ocean, 250 miles N. W. Owhyhee, and 75 W. N. W. Woahoo; 33 miles long and 28 broad; containing 528 square miles. The face of the country exhibits marks of former earthquakes and volcanic eruptions, and for several miles along the coast the mountains are very bold, some rising abruptly from the ocean, exhibiting the obvious effects of volcanic fires; some, a little back, appear like towering pyramids, around which the warring elements have swept away the more moveable and combustible matter; others equally lofty are partly covered with trees and shrubs. Into the nooks between them, a few houses are crowded; but they are almost inaccessible, except from the sea. Some parts of the island are well watered and fertile; but, owing to the indolence of the inhabitants, mostly uncultivated. A variety of fruit and forest-trees, beside sandal-wood, are found. The natives have renounced idolatry; but still retain their former vicious habits. Population estimated at 54,000. W. lon. 159° 40′. N. lat. 21° 57′.—See *Sandwich Islands.—Mission*; see *Hanapape*, *Wimaah*.

TEATEAPUA, settlement on W. coast, Eimeo, where, about 1819, a large house was consecrated to the worship of Jehovah, which formerly had been the place of resort for the Arreoy Society, and for public meetings in which political affairs were transacted, attended by the most super-

stitious rites and the offering of human sacrifices. The congregation assembled on the occasion amounted to 3,000. The Missionaries, at *Roby's Place*, occasionally preach in this chapel.

TELLICADA, populous village, Ceylon, 6 miles from Baddagamme; where the Church Missionaries at Baddagamme superintended a school of about 35 native children.—*John Nicholas de Sylva*, Sm.

TELLICHERRY, city, Hind. pleasantly situated on the Malabar coast, N. W. Cochin, 246 miles S. S. W. Goa; belonging to the English. E. lon. 75° 21′. N. lat. 11° 45′.

Mission; C. M. S. 1817.—*J. Baptiste, Kurakal*, teachers.—The Society's concerns at this station are superintended by Rev. *Francis Spring*, Chaplain at Tellicherry. He has prepared in Malayalim the Church Catechism and Liturgy, and has assisted in preparing the New Testament.—Here is a school of 50 scholars, which has been highly useful, and formerly supported itself. Many who were educated in the school are engaged in public offices, or useful occupations, who have done credit to their instruction. Much opposition has been made by the Roman Catholics. Respecting this station, Mr. Spring writes; "Something is almost daily occurring to animate us in our course. Here, flashes of the heavenly light are continually gleaming through the darkened atmosphere. I hear that there is, on every side, a readiness among great numbers to receive the tidings of the Gospel." A poor man's fund has been established, which relieves 400 weekly; 20,000 rupees have been bequeathed to it, by a deceased friend, who was the principal agent in establishing it. This measure has conciliated the natives and given them favorable views of Christianity.

TEMBY; see *Delagoa Bay*.

TEMPALE, village, Ceylon, near Negombo. The Wesleyan Missionaries at Negombo include this within their circuit, and have a chapel and a school here.

TEMPE; see *Grenada*.

TENKASI, town, Hind. W. Tinnevelly, near the Ghaut mountains. Population, 6,300; chiefly Mahomedans and Hindoos. By the occasional labors of Missionaries many seem convinced of the folly of idol-worship, and wish to know the way of salvation; among these are several Brahmins.

TERNATE, small island in the E. Indian seas, one of the principal of the Moluccas, of a circular form, 18 miles in circumference. A large volcanic mountain in the centre extends nearly to the sea in every direction. This island was first settled by the Spaniards, who were driven away by the Dutch, to whom the king of the island is in some degree subject. The Government of Ternate includes the islands of Tidore, Motir, Machian, and Bachian. Cloves

are the principal article of commerce. E. lon. 127° 10′. N. lat. 0° 50′.

Mission; N. M. S. 1819.—*Jungmichel*, M.—Under Mr. J's. care are 22 churches in Ternate and the neighboring islands. Rev. Mr. *Kam*, Missionary at Amboyna, has been instrumental of much good in his occasional visits to this island.

TEROORNDOOR; see *Tranquebar.*

TERREBONNE, seignory, L. Canada, 15 miles N. W. Montreal.—The S. prop. G. F. P. stationed Rev. J. Burton here, in 1820.

TERUNALLARU; see *Tranquebar.*

TERUVENKADU; see *Tranquebar.*

TETAROA, one of the Georgian Islands, in S. Pacific ocean, 30 miles N. N. W. Otaheite. The island is small.—The inhabitants have renounced idolatry, and are professedly Christians through the influence of Missionaries in the neighboring islands. They have erected 3 houses for Christian worship.

THEOPOLIS, settlement of Hottentots, in the district of Albany, Cape Colony, S. Africa, 60 miles N. E. Bethelsdorp, and about 600 E. Cape Town; situated in a valley, surrounded on all sides by hills covered with trees. The land belonging to the Society, extends 3 miles down a river to the sea, is well watered and affords abundance of pasturage, and many facilities for a comfortable subsistence. Inhabitants, 500.

Mission; L. M. S. 1814.—*George Barker*, M.—*T. Edwards*, Sm. *Jan Tzatzoe*, N. As. This settlement was commenced by Messrs. *Bartlett* and *Ullbricht* and other settlers from Bethelsdorp, on a spot selected and granted to the Society by Gov. Cradock. Mr. B. continued here, a short time, and was succeeded by Mr. Barker, in 1816. Mr. U. remained till his death, in 1821. The Missionaries at this station have abundant evidence that their labors have not been in vain. Both the temporal and spiritual condition of the people have greatly improved. They have generally become industrious and many of them give evidence of piety; more than 70 were added to the church, during one year. In 1819, the church consisted of 106 members, and there were 240 children in the school. Since this, the prosperity of the mission has been somewhat retarded by the absence and death of the Missionaries. In 1823, the settlement was again flourishing. Many disadvantages attending the local situation, a new village was forming. The mission has suffered much from the repeated invasions of the Caffres. In 1819, when the station was invaded, more than 3 months, by several thousand, the bravery of the Hottentots at Theopolis saved the colony from much depredation. An auxiliary Mis-

sionary Society has been formed, which contributed, in one year, more than $200.

THIBET, country, Asia, including Bootan, extends from the source of the Indus to the borders of China, and from Hindostan to the deserts of Cobi; 1,500 miles from E. to W.; the breadth is unequal, and in some parts unknown; between E. lon. 70° and 100°. N. lat. 26° and 38°. Population, variously estimated, from 12 to 16,000,000.

This country is tributary to China; but is governed by the grand Lama, who is sovereign pontiff of the greater part of Chinese and Independent Tartary. He receives the adoration of the natives, as well as vast crowds of foreigners, who undertake long and painful journies to bring their costly offerings and pay him homage. He is worshipped as possessing all the attributes of Deity, and the power to impart divinity to every thing he pleases. The kings of Tartary obtain his blessing by rich gifts, which he bestows by putting his hand on their heads, while they kneel before him; but he does not deign to converse with the greatest monarch in Asia. He is rarely, if ever, seen by common worshippers, except in the rear of some distant window. His residence is the centre of an enormous and most splendid palace, on the top of Patelli, or holy mountain, near the Burrampooter, and about 7 miles from Lassa, the capital. It is a vast block of temples, built of stone and inhabited by 700 lamas, who are attached to the grand lama, and perform daily worship. The mountain descends in every direction from the temple; around which are circles of buildings of superb structure, extending to the plain. Bentick says, more than 20,000 lamas reside in these several circles, according as their rank and dignity render them more worthy to approach their sovereign pontiff. Those lamas, who reside in the higher circles, possess great wealth, and reputed sanctity of character, and to maintain their high pretensions to holiness, they seldom appear before the multitude. It is difficult to imagine a scene better calculated to overwhelm the superstitious worshipper than the ascent of the holy mountain. Every step becomes more and more sacred, and brings him nearer to the courts of that being, whom he adores as immaculate, immortal, omnipresent and omniscient; and though he is only permitted to glance a distant look at the object of his worship, or behold his portrait at the entrance of the court, to which he pays his devotions as to the god himself, he feels confident of his favor, and is richly rewarded for a pilgrimage of 1,000 miles.

The votaries of the grand lama maintain, that when he seems to die, his soul, or the divinity, only quits a crazy

habitation to seek another, and that it is discovered again in the body of some child by certain tokens, known only to the lamas, in which order he always appears. The infant lama is then conducted to Terpaling, about 20 miles from Lassa, into the centre of the monastery which is a mile in circumference, enclosed by lofty walls and situated on the summit of a high hill. In this pile of buildings, 300 priests perform religious service with Teshoo lama, for several years, when he is prepared for his inauguration; after which he resides in his palace on the holy mountain, and receives the adorations and costly gifts of his deluded votaries, who are supposed to embrace about one third part of the human family!

Thibetian *idols* are numerous. Boodhu, Fo and Manippe belong to the first rank. Boodhu seems to be venerated chiefly for his antiquity. Fo is supposed to reside in the grand lama. Manippe is a large idol, sitting on a throne, with 9 heads, placed one above another in the form of a cone, and is the great goddess of the Thibetians. In their temples are an almost endless variety of images, which are increasing. When the grand lama dies, his body is placed erect in a golden shrine, and ever after visited with sacred awe. The body of every inferior lama is burnt immediately after death, and the ashes are enclosed in a little brass image, which is placed in the sacred cabinet. In addition to these, almost every man has small images, and pictures of the grand lama, in his house, which receive family worship In common with the Hindoos they hold the water of the Ganges sacred, and a variety of other objects.

They believe in the transmigration of the soul; that when it leaves the body, it goes to heaven, or is born again into the world, assuming another human body, or that of an animal, according to its degree of sanctity, or the multitude of good works performed. They also believe, that all the sufferings incident to a man in this life are the evil consequences of sin committed in his former life, before his last birth.

This article might be extended to a great length in detailing a particular account of their unmeaning modes of worship, and a multitude of inhuman practices, which tell that they are strangers to the Gospel of Christ; but this partial view of their deplorable condition must awaken Christian sympathy, and prompt the inquiry—Can any efficient measures be taken to enlighten and reform them? To this question it may be answered, the obstacles to the introduction of the Gospel into Thibet are great and appalling; but the magnitude of the object demands no trifling sacrifice. A mission-station at the headquarters of lamaism would be

more important than any now in existence. For a long period, all books printed in the Thibetian language have been considered sacred. This prepossession, with the sanction of some lama of distinction, would give the Scriptures, printed in that language, a high character, and they would be read by every learned lama in Asia, and might be most extensively circulated among the vast crowds of pilgrims to the holy mountain. Let the Gospel be introduced into Thibet, and an effectual door would be opened into China, as the emperor and court look to Thibet for their religion. With the conversion of the lamas, the paganism of all Asia would tremble from its foundation, and the Gospel would flow in the deserted channels of lamaism through Tartary, Thibet and the vast empire of China. This is the strong hold of satan, and must be assailed by the Christian soldier. Let the fortress no longer be viewed as impregnable till attempts have been made. "*The heart of*" the grand lama "*is in the hand of the* LORD."—See *Titalya*.

THORNBERG; see *Grace Hill*.

THORNHILL, settlement, in the district of Albany, Cape Colony, S. Africa, at the mouth of the Kowie river.—The Wesleyan Missionaries at Salem superintend a flourishing congregation here, with flattering prospects of usefulness.

TIANEI, district on the island Otaheite.—The chief of this district, *Hitoti*, in 1819, having caught the missionary spirit, was actively engaged in building a large boat, the principal object of which was to introduce the Gospel into other islands.

TILLIPALLY, parish in the district of Jaffna, Ceylon, 9 miles N. Jaffnapatam, 7 or 8 miles from Batticotta. Population, nearly 1,300. At a place about 2 miles from Tillipally many thousand pilgrims annually resort to bathe in the sea. The Missionaries improve these seasons for disseminating the Gospel among them.

Mission; L. M. S.—Rev. *J. D. Palm* was stationed here, in 1805. He preached in the old Dutch church, in which Baldaeus, in former times, used to preach to 2,000 natives, and which has recently been repaired by the American Missionaries. He had made considerable progress in the language and had opened a school for the instruction of native youth, when the ill health of Mrs. Palm rendered it necessary to remove for a season to Colombo. After the death of Mrs. P. in 1812, having no Missionary associate at Tillipally, Mr. P. accepted an invitation to become pastor of the Dutch church in Colombo. During their residence in this place, Mrs. Palm instructed a female school, and Mr. Palm frequently preached and catechised the children in Jaff-

napatam. It appears that the Gospel was there heard with general attention.

A. B. C. F. M.—*Henry Woodward*, M.—*Nicholas Permander*, N. Preacher.—The property granted by government to the mission at this station consists of about four acres of land, a large church and mansion-house, built by the Portuguese, in the 16th century, chiefly of coral stone, and 50 Palmyra-trees, the fruit of which constitutes the principal food of the natives about half the year. Rev. Messrs. *Edward Warren* and *Daniel Poor* commenced this mission, and took residence at Tillipally, October, 1816. Their objects were the establishment of schools, in which they were very successful, the acquisition of the Tamul language, and occasional preaching by interpreters. But, scarcely had they entered on their work, when their flattering prospects were clouded by the sickness of Mr. Warren. On the 13th of August, 1817, he had an attack of bleeding at the lungs, and on the 6th of October, left Jaffna for Colombo to avoid the rainy monsoon. Thence, in compa ny with Mr. Richards, he proceeded to the Cape of Good Hope, where he rested from his labors, August 11, 1818, aged 32, beloved and lamented by all who knew his worth. Death has repeatedly been commissioned to assail this little band of laborers. Mrs. Poor, a most excellent and faithful helper of the mission, greatly endeared to all who were associated with her, and particularly to the children of the heathen, whose spiritual interests she habitually consulted, was released from the cares and labors of this world, May 7, 1821. Soon after the death of Mrs. P. Mr. and Mrs. Richards removed to Tillipally and took the whole charge of the temporal concerns of the family and boarding school, till the death of Mr. Richards, August 3, 1822. In January, 1823, Mr. Poor was married to Miss Knight, sister of Rev. Mr. Knight, Church Missionary at Nellore, and, in July of the same year, removed to Batticotta, to take the superintendence of the Mission-College. His place is supplied at Tillipally by Mr. Woodward. In 1824, Mrs. Richards was married to Mr. Knight of Nellore.

This is one of the most interesting of the Ceylon stations, and the prospect of usefulness is highly encouraging. Immediately after the arrival of the Missionaries, a free school was commenced, and about 30 boys were collected, in a few months. From this school several of the most promising children were selected and boarded at the expense of the mission. In 1823, there were 9 free schools, connected with this station, in which 35 girls and 355 boys were instructed. In the boarding school were 8 girls and 30 boys, who were named and

supported by benevolent associations and individuals in America, and 7 others were on trial. The improvement of the pupils has generally been highly satisfactory. Many of them have been subjects of special religious impressions, and several have publicly professed Christianity, and are useful assistants in the mission. In the early part of 1823, 10 natives had been received at this place as members of the church, 5 of whom then resided at the station. Although the Missionaries have met with considerable opposition and indifference from the natives, they have the satisfaction to find that their prejudices and superstitions are gradually removing, particularly those relating to female education.—Through the instrumentality of Missionaries, a hospital has been provided for the benefit of the sick, by the aid of benevolent individuals at Jaffna. Since acquiring the language, the Missionaries have sought interviews with the Brahmins and the people, at the temples, in the high-ways and in the fields. The aged and the young, the rich and the poor have been warned to flee from the wrath to come, and invited to accept of free pardon, according to the terms of the Gospel. The need of divine agency has been felt and acknowledged. The promises of the Scriptures in behalf of the heathen have been importunely pleaded in the midst of pagans; and cheering tokens have been received, that the great Head of the church has kindly regarded the labors and prayers of his servants.

In the early part of 1824, a general seriousness prevailed at each of the stations, connected with the American Board in Jaffna. The gracious work first became signally manifest at this station, on the 18th of January, and continued to increase till all the scholars in the boarding-school, the domestics in the family and 2 or 3 school-masters were among the anxious inquirers. It soon prevailed, in a similar degree, at each station; and, in the latter part of March, 80 had become the hopeful subjects of renewing grace, and the Missionaries were still cheered with the hope that they should see greater things than these.—See *Jaffna.*

Timor, Dutch Island in the Indian Archipelago, 250 miles long by 40 average breadth; between 7° and 10° S. lat. and 124° and 126° E. lon. The *inhabitants* are of a dark color, in countenance more nearly resembling the South Sea Islanders than any of the Malay tribes. They appear to have no regular system of laws, being mostly governed by the will of the sovereign. The *religion* of the island is mostly pagan. Most of the princes, however, profess Christianity; but are, at the same time, entirely guided by pagan priests and customs.

Missian.; N. M. S. 1820.—

Le Brunn, M. with 3 native assistants, educated by Mr. Kam at Amboyna.

TINNEVELLY, district in the Carnatic, Hind. 150 miles long by average breadth 50; occupying the S. E. extremity of the peninsula; bounded N. by Madura; E. and S. by the gulf of Manaar, and W. by Travancore, from which it is separated by the Ghaut mountains. Inhabitants, 700,000, of whom 175,000 are Brahmins, 30,000 Roman Catholics, and 4,000 Protestants. The Hindoos are divided and subdivided into no less than 60 casts, and are rooted in idolatry and superstition. They speak the Tamul language in great purity.

The fruits of Mr. *Swartz's* labors, in the last century, are still apparent in this district.

The *Christian Knowledge Society* commenced a mission here, in 1800. It has 2 native priests, at *Mothelloor* and *Nazareth*; 27 churches, erected on land given by the nabob, as many catechists, and supplies the congregations with books.

Rev. *Wm. T. Ringletaube*, from the *London Society*, commenced his labors here, in 1806, and continued, in this district and Travancore, till about 1816. He preached in 6 churches erected by him, among the Shanars, south of Palamcotta, near the Ghauts, and superintended several schools. His labors were followed by considerable success. Several hundred were baptized.

The Church Missionaries at Palamcotta have established schools, chiefly Tamul, containing about 500 scholars, in the following places, viz.—*Chickney Gramum*, *Cookoracollam*, *Courichy*, *Kanasabaram*, *Keelpatam*, *Mookupperkuderippoo*, *Moorappanandoo*, *Mooroogenoorchy*, *Mylappallyum*, *Steevygoondam*, *Tachinoor*, *Tinnevelly*, *Tiroopoolangoody*, and *Vannarapettah*. The school-houses are used as chapels and houses of prayer.

TINNEVELLY, populous town and capital of a district of the same name. Hind. about 60 miles N. N. E. Cape Comorin. The people are much addicted to the worship of idols.

The Church Missionaries at Palamcotta have 4 schools here of about 150 scholars, and regularly preach to small congregations. The Brahmins strenuously oppose them.

TINSEWATTA; see *Valley Towns*.

TIPPERAH, district, Asia, annexed to Bengal, bordering on the Burman dominions; bounded N. by Silhet; S. by Chittagong; E. by Ava, and W. by Dacca; about 100 miles long and 60 broad.—See *Noacolly*.

TIROONELLAN; see *Tranquebar*.

TIROOPOOLANGOODY; see *Steevygoondam*.

TIRUKADEYOOR; see *Tranquebar*.

TIRUMALEIRASENPATTANAM, large and populous town, in

the Carnatic, Hind. 7 miles from Tranquebar.—The Missionaries at Tranquebar have superintended a large school here, since 1814.

TIRUNELVELY; see *Nellore*.

TIRUPALATUREY, town in the Carnatic, Hind. 55 miles westerly from Tranquebar, near Tanjore.

About the commencement of the 18th century, the Missionaries at Tranquebar, labored here with some success; and, in 1747, their congregation amounted to 639. Much has since been done to promote the spiritual good of the people by schools and other means of instruction.

TIRUTCHINAPALLY; same as *Trichinopoly*.

TITALYA, town and British Military station, Hind. in the district of Rungpore, on the borders toward Nepaul. From its situation it affords favorable access to Bootan, Thibet and China

Mission; C M S.—Through the instrumentality of Major *Barre Latter*, commanding officer at the station, Rev. *Frederick C. G. Schroeter* was stationed at Titalya, in 1816, for the purpose of acquiring the Thibet language with the ultimate design of translating the Scriptures into that difficult and important tongue. Here he continued with little interruption, in the steady pursuit of his new and arduous work, till his death, July 14, 1820. He possessed an uncommon talent in acquiring languages, and amid many difficulties, without any properly qualified assistant, had prepared a Thibetian and English dictionary, consisting of 74 quires of paper, which, with a supplement to the same, written on 15 quires, forms a complete dictionary, Thibetian and English. He had also commenced a Thibet grammar, on which he was employed, at the time of his decease. The dictionary has been put into the hands of Rev. Dr. Carey of Serampore, who has undertaken to correct and publish it, and also to form a grammar of the Thibet language from Mr. Schroeter's materials.—The dictionary will occupy between 900 and 1,000 quarto pages, and will be printed on a type cast for the purpose at Serampore. Notwithstanding the ardor with which Mr. Schroeter devoted himself to the acquisition of the language, he did not lose sight of his more direct work as a Missionary. He had divine worship, twice on the Sabbath, in Hindostanee, and improved other opportunities to spread the knowledge of Christianity. Native schools were established as far as practicable. In a journey to the hill country of Nepaul, he made himself known as a preacher of righteousness, and was every where received with attention and respect. There appeared no unwillingness in the people to instruct him in the language of the country, and they were very desirous that he should in return teach

them English. During the first years of Mr. Schroeter's residence here, he was supported by the Society; but through the instrumentality of Major Latter, he afterwards received a stipend from the English Government for his support, while prosecuting the translation of the Scriptures.

Soon after the death of Mr. Schroeter, Rev. *Benedict La Roche*, who had just arrived at Calcutta from England, was accepted by government to prosecute the work so auspiciously begun. Mr. LaRoche's ill health however frustrated this design.

The intended establishment of Messrs. Maisch and Reichardt at Titalya was prevented by the death of Major Latter, in October, 1822. This worthy benefactor of the heathen spared no exertion, or expense in forwarding the object of the mission. He obtained an uncommon degree of influence over a number of tribes before unknown to Europeans, and carried on a friendly intercourse with various lamas, from whom he received much valuable information, and procured several of their religious books in exchange for Bibles. By his will, he directed that his literary collection of manuscripts and printed books in the Thibet-language, relating to the language, history, mythology, manners, and the social and civil state of the inhabitants of Thibet, should be presented to some Society, under whose care they might be best employed for the promotion of literature and religion.—They were accordingly presented to the library of the Bishop's College at Calcutta. The Society for propagating the Gospel has also purchased for the same library the very valuable and expensive collection of books, which Major Latter made in relation to Thibet. His purchases were made in Paris, at the time of the dispersion of many of the continental libraries, under the influence of the French Revolution, which placed many rare and valuable books within his reach.

The Corresponding Committee of the Church Missionary Society at Calcutta, design to avail themselves of the first opportunity of renewing their exertions in this very promising field for missionary labor. A field which will open a medium of communication between the laborers of India and those of the Russian Bible Society, and will enable them to carry their co-operations into Thibet; and facilitate the circulation of the Scriptures among the Tartar tribes bordering on China, and through the western part of that empire.

Titavelly, or *Tittevelly*, populous town in Travancore, Hind.—This is one of the out stations of the Missionaries at Nagracoil, where a school has been established, and, about 1819, a large chapel was erected.

TOBAGO, one of the Caribbee Islands, W. Indies, N. Trinidad and S. E. Grenada; about 32 miles long and 10 broad. It is not, like the other W. India Islands, subject to hurricanes. Scarborough is the principal town. W. lon. 60° 30′. N. lat. 11° 16′. Inhabitants, about 15,000.

Mission; U. B. 1789.—At the particular request of Mr. *Hamilton*, one of the planters, Mr. *J. Montgomery* was sent as a Missionary to the slaves; but the death of himself and wife, together with the unsettled state of the island, occasioned the suspension of the mission, till 1798; when it was renewed by Rev. *C. F. W. Shirmer*, who met with a favorable reception from several of the planters. In 1801, the Brethren and the other white inhabitants were much alarmed by a conspiracy among the negroes to murder all the white people on the island, and the mission has since been abandoned.

L. M. S.—About 1808, Rev. *Richard Elliott* commenced a mission here. A chapel was erected for his accommodation at *Scarborough*, where he had a small congregation of white and colored people. He also labored among the slaves on several estates; but as the mission was attended with much expense and little success, Mr. Elliott removed to Demarara, about 1814.

W. M. S. About 1816.—*John Nelson, John Stephenson*, Ms.—The Missionaries have generally been cordially received, and heard with attention. They preach in the towns of *Courland* and *Scarborough*, and to the slaves on 10 or 12 estates with considerable success. In 1823, a chapel was about to be erected on the Les Cateaux estate, where are nearly 500 negroes, and several hundreds in the vicinity; and another was to be erected on a central spot, between 5 estates, which were peopled by about 1,000 negroes. In the latter part of the same year, a chapel was opened at *St. George's Mount.* Sabbath-schools have been established. In 1823, there were 50 members in Society.

The C. M. S. formerly supported a school on this island.

TOEAIGH BAY, village on W. side of Owhyhee, 35 miles N. Kirooah.—Soon after the first Missionaries landed on Owhyhee, Mr. *Loomis* commenced a school at this place, under the patronage of *Krimakoo*, the king's prime minister. The school was small, and of short continuance.

TONAWANTA, reservation of Seneca Indians, in the State of N. Y. 30 miles from Buffalo, and 10 N. W. Batavia.—Population, upwards of 300. This is the head-quarters of the pagan Indians, and few have embraced the Gospel, though different Missionaries have occasianally labored to enlighten them.—See *Senecas.*

TONGA, *Tongataboo*, or the *Sacred Tonga*, one of the most southerly of the Friendly Isl-

ands, in the S. Pacific ocean, about 16 miles long and 8 at its greatest breadth. The soil is fertile, and the general productions are similar to those of Otaheite. The sugarcane grows to the uncommon height of 20 or 30 feet. Except occasionally a cultivated field, the island is almost covered with fruitful trees. Before the arrival of the late Missionary, the only quadrupeds on the island were the dog, hog and cat. The only venomous reptile is the centipede, and this rarely found. This island was discovered by Tasman, and visited by Capt. Cook, 1777. Tonga is divided into 3 large districts; viz. Aheefo, at the N. W. part; Ahagee, at the S. E.; and Mooa, in the centre. Each district is governed by a Chief, who reigns with absolute authority, and claims a right to dispose of the lives and property of his subjects. These districts are subdivided into smaller ones, which have their respective Chiefs, who exercise the same authority as the superior Chiefs, to whom they are in some measure accountable. Palau, the Chief of Mooa, possesses the most influence, and has the principal authority among the neighboring islands. Tata the Chief of Aheefo is next in power. Population estimated at about 10,000. W lon. 174° 46'. S. lat. 21° 9'.

The *inhabitants*, though superior to the New-Zealanders, are indolent and treacherous; but not addicted to human sacrifices, and infanticide, like the inhabitants of Otaheite. For the last 20 years, the people of this and the neighboring islands have been engaged in desolating wars, and it is thought by the natives, that these sanguinary contests have occasioned the depopulation of one half of the islands. They believe in the transmigration of the soul, and that most of the departed spirits retire into human beings.

The following is the view of this field of Missionary labors given by Mr. *Lawry* at *Cokevernal*, in 1823. "There are in Tonga 19 towns, and 3 sacred places. It is at one of these latter that we reside. I think there are not less than 700 souls in this village. The large town of Hoey is only one mile to the east, and the towns of Holonga and Vinee are about a mile and a half to the west. Beside these, there are Talafoo, Tooney, and Toamoto, from 6 to 7 miles hence. These are all within the reach of the Missionary at Cokevernal. This station may embrace, in round numbers, 4,000 souls. Another station, exceedingly convenient for a Missionary, is the Bea, which is very populous, and in its vicinity are the following towns; viz. Ootoolow, Colofoo, Navi, Howma, Noogro, Noogoo, and Hoorey. The next district proper for a mission is Heeheefoo, a very large town; adjacent to which are

Tahafa, Fague, Newcaloffa and Vado. The people are very numerous on that side, and it would constitute the most compact station on the island. It was here that the Missionaries, 25 years ago, erected their Master's standard. At each of these 3 stations, there should be 2 Missionaries, which I think would be number sufficient to afford instruction to the whole of Tonga, and to some small islands contiguous to it. The beautiful and fertile island of Eooa lies about 12 miles east of Tonga, and would be a fine station for 2 Missionaries. The islands called Hapie are some of them 30, and others 50 miles from Tonga, and being many in number, would probably require full as many instructers. That large and fine group of islands called by the natives Wavow, is still further N., and would constitute a larger station than either Tonga or Hapie. These all speak the same language; the Wavow natives hold intercourse with the natives of Samao, or Navigator's Islands; and the Tonga people sometimes go as far as the Feejee Isles. But the natives, both of Samao and Feejee speak a dialect not easily understood by the Tongese."

Mission;—The London Missionary Society, first attempted a mission on this island. In 1797, Capt. Wilson, after settling the Missionaries at Otaheite, visited Tonga, and left 9 unmarried Missionaries; but this attempt had an unhappy termination; 3 of the 9 fell victims to intestine commotions and the ferocious dispositions of some of the islanders, instigated by a felon, who had escaped from Botany Bay; one of their number apostatized and became a Chief; and the remaining 5 were taken off by a vessel, which touched here, in January, 1800.

Since this period, the difficulties attending a mission to these islands have appeared extremely formidable. For several years, a vessel could not touch here with safety. In December, 1806, the ship Port-au-Prince arrived in these seas and was treacherously seized by the natives. Of her crew, consisting of 60 men, 26 were inhumanly massacred, 17 left the islands, and 17 remained scattered in the different islands. Mr. *W. Mariner*, after 4 years' residence, made his escape, and has furnished materials for 2 interesting volumes, with a grammar and vocabulary of the language.

W. M. S. 1822.—*Walter Lawry*, M.—*George Lilly*, *Charles Tindall*, Mechanics.—The Society having determined to attempt a renewal of Missionary labor on these islands, Mr. Lawry, who had been some years in New South Wales, sailed with Mrs. L. and his associates, and landed at Mooa, Aug. 17, 1822. The governor furnished him with cattle and sheep. Mr. Lawry

and his companions were received in a friendly manner by the natives and were taken under the protection of Palau. After a short residence at *Tatatamatonga*, they removed to *Lakevernal*, where the mission-buildings, &c. had been prepared. They found at Tonga an Englishman named Singleton, who was one of the survivors of the crew of the Port-au-Prince. Though Palau, with a few exceptions, has continued friendly; yet the extreme fickleness and treachery of the Tonga Chiefs render the future prosperity of the mission doubtful.

TORGOT, or *Torgutsk*; see *Calmucs*.

TORTOLA, one of the Virgin Islands, about 12 miles long by 4 wide. W. lon. 64° 35′. N lat. 18° 15′. Inhabitants, in 1805, 10,500, of whom 9,000 were slaves. The population has considerably decreased. Here is an Episcopal church.

Mission; W. M. S. 1788.—*Abraham Whitehouse*, *Joseph Parkin*, *T. Harrison*, Ms.—Dr. *Coke* commenced this mission; but, owing to the degraded state of society, the progress was slow, for some years. At length, a chapel was erected, religion was respected by all classes, and publicly countenanced by the principal inhabitants of the island. The Missionaries extend their labors successfully into many of the neighboring islands Since the commencement of the present century, the average number of members has been about 2,000. The number, in 1823, was 42 whites and 2,035 blacks. The Missionaries have 5 chapels, the largest of which is at *Road Town*, the capital of the island and its dependencies.—They have extensively established schools for the instruction of slaves, in which, the Rector of the Episcopal church, Rev. *Wm. Chaderton*, most cordially co-operates.

As an expression of gratitude to the Wesleyan Society for the labors of its Missionaries, the expense of which has been defrayed by the people, an Auxiliary Society was formed at *Road Town* for this and the other Virgin Islands, Aug. 18, 1823, which is patronized by the principal men on the island. June 3, 1824, the first annual meeting of the Society was held, on which occasion the cause of missions was warmly and ably advocated by the Hon. *G. R. Porter*, the president of the island, Rev. Mr. *Chaderton* and several other gentlemen, high in office, who bore their united testimony to the well directed zeal of the Missionaries, who had labored with them, and the astonishing improvement in the moral and religious state of the people, especially the slaves, through their instrumentality.

TRANQUEBAR, populous seaport, and principal Danish settlement, in the southern Carnatic, Hind. with a good harbor, at the mouth of one of the branches of the Cavery

river, defended by a fortress, erected by the Danes, in 1621. The town is between 2 and 3 miles in circumference, surrounded by a wall and several bastions. The territory belonging to the town is considerably extensive, and is full of populous villages. Within the walls are 2 churches for Protestants; 1 for Roman Catholics, descendants of Portuguese, who were in possession of the town before the Danes; a large mosque for Mahomedans, and several pagodas for Gentoos. It is 145 miles S. by W. Madras, and 56 S. Pondicherry, which is the seat of the Roman Catholic missions in this part of Hindostan. E. lon. 79° 54'. N. lat. 11°.

Mission;—The first Protestant mission in India was established at this place by FREDERICK IV. king of Denmark, in 1706, in consequence of the recommendation of one of his chaplains, Rev. Dr. *Lutkens;* and Rev. Messrs. *Bartholomew Ziegenbalg* and *Henry Plutcho* were the first Missionaries. Here under many embarrassing and discouraging circumstances they commenced the study of the Tamul language, soon formed a grammar and vocabulary, and engaged in the arduous work of translating the Scriptures. In May, 1707, they baptized 5 natives, the first fruits of their labors among the heathen, and erected a chapel. They likewise opened several schools. In July, 1709, the following Missionaries joined them; viz. *John E. Grundler*, *John G. Boeving* and *Polycarp Jordan*. Soon after this, the *Society for promoting Christian Knowledge* came forward with alacrity and zeal in the cause, furnished a printing establishment, and, ever since, has been a principal instrument of supporting and extending the undertaking.

In 1714, the *Danish Mission College* was founded at Copenhagen, and, ever since, this mission has been the object of its special care and patronage.

Principally through the indefatigable labors of the eminent Missionary, *Ziegenbalg*, a grammar and dictionary was formed, and the Scriptures translated into the Tamul language. The translation was completed after his death, in 1719, by Mr. *Schultze*. His faithful colleague, Mr. *Grundler*, died in the following year; not however, before 3 Missionaries arrived; viz. *Benjamin Schultze*, *Nicholas Dal* and *J. H. Kistenmacher*. In 1733, *Aaron*, a native convert, was ordained to the pastoral office. He was the first native preacher; at this time however, there were 24 native converts employed as assistants in the various departments of the mission. At the close of 1736, in the extended field of the mission, they reckoned in all 3,517 converts. In 1747, the converts, including the children baptized in infancy, amounted to 8,000.

In 1750, Rev. Messrs. *C. F. Swartz*, *G. H. Huttman* and *D. Polzenhagen* joined the mission. During the first century, the converts to the Christian faith were estimated by Dr. Carey at 40,000; and by Dr. Buchanan at 80,000, at all the branches of this mission. It is to be feared that many of these were only nominal Christians, as the Hindoo converts were not required to violate the rules of their *cast*.

About 1772, Dr. *John* commenced his labors here, and devoted his time to the instruction of the young to prepare them to become assistants in the mission, and otherwise useful. A seminary has been established for this purpose. Average number of scholars, about 20. In 1810, he commenced the establishment of free schools in Tranquebar, and in the surrounding towns and villages, on the plan of Dr. Bell and Mr. Lancaster, which, in 2 years, he increased to 20. The number annually increased, and, in 1815, nearly 2,000 scholars had been admitted, of whom upwards of 1,000 were then under instruction. In 1822, the number of communicants at this station was 125.—*Augustus Caemmerer*, *D Schreyvogel*, Ms.

Dr. John died, in 1813, and, in 1816, the *Church Missionary Society* took charge of the seminary, and the schools. Their number and usefulness, for many years, greatly increased under the care of Rev. *J. C. Schnarre*. In 1822, this Society employed the following laborers, connected with this station; viz.—*Isaac Wilson*, M. succeeded, in 1823, by Rev. *G. T. Barebruck*,—*John Devasagayam*, N. Inspector of schools;—*Auben David*, N. Catechist, with Schoolmasters for 31 schools. Previous to 1824, 5,292 scholars had been admitted; of whom 1,750 were under instruction.

Schools have been established in the following places, and are now continued in most of them; viz. *Akkoor*, *Chillamburam*, *Cottupaleyam*, *Erukkattucherry*, *Itchilady*, *Kalencherry*, *Kanjanoor*, *Karasalem*, *Kariecal*, *Kattucherry*, *Koottanalloor*, *Kumaramangalam*, *Kuttalam*, *Manckkramacherry*, *Manickappangu*, *Mayaburam*, *Muleyoor*, *Nagore*, 4 miles from Negapatam, containing 15 000 inhabitants, *Nangoor*, *Negapatam*, *Nerary*, *Pareisery*, *Purreyar*, *Pudupaleyam*, *Sanderapaddy*, *Sankidankary*, *Sarafojerajahburam*, *Sheally*, *Tanshaur*, *Teroorndoor*, *Terunallaru*, *Terurenkadu*, *Tirookadeyoor*, *Tiroonellan*, *Tirumaleirasenpattanam*, *Tirupalaturey*, *Valoomangalam*, *Velipaleyam*. A school was established at Tanshaur, in 1743.

Travancore, very populous country, on S. W. coast, Hind. separated from the southern Carnatic by the Ghaut mountains, and extends from Cape Comorin, about 150 miles, to Cochin. It is divided into 30 districts, in 2 of which only, the Tamul language is well

known. The Malayalim is generally spoken. It is inhabited by various religious denominations. Christians, Jews, Mahomedans, and Hindoos worship according to their different creeds without molestation from each other; and churches, synagogues, mosques and pagodas are interminglcd. Impediments to the progress of Christianity may be expected from political, rather than religious jealousy.

Travancore is chiefly inhabited by the tribe of Nairs, a cast next to the Brahmins, and they are the nobility of the country. They are the strictest of all the Hindoos in observing the rules of their cast.

Rev. *Wm. T. Ringletaube* of the London Society commenced his labors in *South Travancore*, in 1805, and continued till 1816. He was stationed at *Magilady*. He preached at several neighboring places, and occasionally in remote districts; distributing Portuguese and Tamul Tracts and superintended schools.

A view of missionary labor. in Travancore may be found by reference to the following articles;—*Allepie*, *Nagracoil*, *Quilon*, *Syrian Christians*, *Trevanderum*.

TREVANDERUM, populous town in Travancore, Hind. about 40 miles N. W. Nagracoil, and the same distance S. E. Quilon.

For some years, the Missionaries at Quilon have superintended a school at this place, and it is considered highly eligible as a mission-station; next in importance to Cochin. It is the residence of the Rannee, who has uniformly acted with great liberality toward the different missions in the country, and no doubt is entertained of her disposition to extend her encouragement to every prudent Missionary. Within a circumference of 9 miles, the inhabitants are estimated at 50,000.

TRICHINOPOLY, populous and fortified town, in the southern Carnatic, Hind. on the Cavery river, about 80 miles from its mouth, 40 W. Tanjore and 250 S. S. W. Madras. It is the seat of idols and is thronged by Hindoo devotees. Here are also many English and Portuguese.

Mission; S. prom. C. K. 1766.—*David Rosen*, M. with country priests, and schoolmasters.—In 1766, Rev. *C. F. Swartz* was appointed to preside over the mission, then recently established at this place. He employed 8 or 9 catechists under him in the extensive field, which opened here and in the adjoining country. He removed to Tanjore, about 1778; and left the care of the mission with Rev. *Christian Pohle*, who continued till his death, in 1818, and was succeeded by Mr. Rosen. Previous to 1776, Mr. Swartz received 206 converts from heathenism; to whom almost annual additions have been

made. The number of communicants, in 1819, was 169, of whom, 37 were English, 24 Portuguese, and 108 Tamul. English and Tamul schools have been maintained, and the happy fruits of the mission are very apparent here and in the vicinity.

The chaplains have rendered very kind and important services to the mission.

The *Wesleyan Missionaries* have procured the erection of a chapel here, which was opened, January, 1823, in which they occasionally preach.—They have about 40 members in Society.

TRICHOOR, village of Syrian Christians, on the Malabar coast, Hind. at the foot of the Malabar mountains. It exhibits the remains of a large fortified camp, in one part of which is a fort, garrisoned by about 100 Sepoys. It is a useful station for controlling the mountain banditti, who often infest the neighborhood.—These Christians are occasionally visited by the Missionaries at Cotym.

TRINCOMALEE, or *Trinkamaly*, large town on the N. E. coast of the district of Jaffna, Ceylon, 70 miles N. E Kandy. It has one of the safest and best harbors on the island, capable of containing 1,000 vessels. The country around is barren and the air unwholesome. E. lon. 81° 24′. N. lat. 8° 33′.

Mission; W. M. S.—*Joseph Roberts*, M.—In 1822, the Society had a chapel here, and 13 members. There were 4 schools connected with the station containing 304 scholars. Applications for new schools had been declined for want of funds. In January, 1821, the first native convert was baptized.

TRINIDAD, island, W. Indies, near S. America, separated from Tobago by the strait of Trinidad, 90 miles long, average breadth about 30; belonging to the British. It contains about 40,000 inhabitants, a large portion of whom are Roman Catholics. Port of Spain is the principal town.

Mission; W. M. S. 1788.—*S. P. Woolley, Isaac S. Powel*, Ms.—Members, in 1823, 145. Restrictions which formerly retarded the progress of the mission have recently been removed, and the Missionaries are now patronized by the Legislature and many of the planters. Schools have been established and the prospect of future usefulness among the slave population is very encouraging.—See *Couva, Jordan Hill, Port of Spain.*

TRINITY BAY, or *Harbor*, large bay on the E. coast, Newfoundland. W. lon. 53° 10′. N. lat. 48°.

Mission; S. prop. G.F.P.—*John Clinch*, M. in 1815, with a church of 42 members.

W. M. S.—*James Hickson*, M.—In 1822, here was a Society of 63 members and a school of 60 children; there was also a school at English harbor connected with this station; which contained 70 children.

TRIPPASOOR; see *Madras.*

TRIPPLECANE; see *Royapettah.*

TRIVALOOR, large and populous town, in the Carnatic, Hind. S. Madras. Here are several heathen temples, and it is a place of great resort.—The Church Missionaries at Madras have a promising school here, and a native catechist. Many Tracts have been very usefully distributed. The influence of the Gospel is secretly undermining the idolatry of the natives.

TUBUAI; same as *Tabuai.*

TUCHABANCHEE; see *Withington.*

TUGEKIRING; see *Susoos.*

TULBAGH, town, Cape Colony, S. Africa, in Tulbagh district, about 100 miles N. E. Cape Town.—After laboring successfully at *Rodezand* and in the vicinity among the Christians, Hottentots and Slaves, for 10 or 15 years, Rev. *Ariel Vos* of the London Society was stationed at this place, a few years since. The beneficial effects of his labors here and in the vicinity are very apparent among the Hottentots and others; and also in the wide extent of country, which forms the sphere of his itinerant visits. In 1822, desolating rains and gales almost entirely demolished the buildings in Tulbagh, in consequence of which the progress of the mission was retarded.

TUMLOCK, or *Tumlook*, town, Bengal, Hind. 35 miles S. W. Calcutta.

Mission;—In 1820 *Prankrishna*, native teacher, was stationed here under the direction of the Baptist Missionary Society. Mr. *DeCruz* from Midnapore, and other Missionaries have occasionally labored here and distributed books.

TUNGUSIANS; see *Selinginsk.*

TUPUAI; same as *Tubuai.*

TURKEY, includes many countries and provinces in Europe, Asia and Africa. Many of these were anciently of the greatest celebrity, both in sacred and profane history; but, owing to the despotism and wretched policy of the Turks, they are comparatively desolate and miserable. *Population*, upward of 20,000,000.

The *government* is unlimited despotism. The emperor, called also grand sultan and grand seignor, has absolute power of life and death; and sometimes exercises it with the most brutal cruelty.

The established *religion* is Mahomedan; but, at least, one half of the inhabitants are Greek Christians. By the laws of the empire every foreigner and all denominations of Christians are tolerated to worship God according to their own manner and discipline, and publicly to teach the doctrines of Christianity, except to Mahomedans. This country is the main support of the delusions of the false prophet, by which the god of this world, for 1200 years, has blinded the eyes and besotted the hearts of countless

millions of mankind. But the empire seems to be hastening to destruction, by the protracted war with the Greeks, and other signal judgments of God. In such an event, the main pillar of the Mahomedan faith will be prostrated, and a promising field opened for missionary enterprise.

Missionary efforts have already been commenced on the borders of the empire, and the British and Foreign and the Russian Bible Societies have done much to diffuse the Scriptures extensively into the heart of the country; but these efforts have been much retarded, for several years, by the ravages of the war; yet Missionaries are on the out-posts, waiting the indications of Providence to go forward and possess the land.—See *Constantinople*, *Palestine*.

TURK's or *Turtle Island*, one of the smaller Bahama Islands, S. E. New Providence. *Mission*; W. M. S. 1821.—*Roger Moore*. M.—Since the establishment of this mission, a pleasing change has been effected in the morals of the people. The Sabbath is more generally respected, and the conduct of those who fear God evidently restrains others. In 1822. there were 34 members in Society.

TURNBONUM, or *Tumbonam*, village of Syrian Christians on the Malabar coast, Hind. —Here is a church, and a parochial school established, in 1820, by the Church Missionaries at Cotym, under a native teacher. In 1821, the school consisted of 30 scholars.

TURNIP MOUNTAIN; see *Haweis*.

TUSCARORAS, remnant of one of the Six Nations of Indians, residing in Tuscarora village, 4 miles E. Lewiston, Niagara County, New-York, about 3 miles from Niagara river and four from its mouth, adjoining New Stockbridge. The Indians are about 300 in number, and hold a considerable tract of land, which is well cultivated. They are nominally Christians and considerably advanced in civilization.

Mission;—The New-York Missionary Society employed Rev. *E. Holmes*, in 1800, among the Indians in the western part of New-York. He met with a very cordial reception from the Tuscaroras, and the next year returned and commenced a permanent mission among them. He was patronized by government, who made provision for a school-house and meeting-house. After a few years Mr. Holmes was succeeded by Rev. *Andrew Gray*. In 1817, Rev. *James C. Crane* was employed by the same Society, and continued in their service till January, 1821, when the mission was transferred to the United Foreign Missionary Society. In 1823, Mr. Crane resigned the charge of the mission, and Rev. *David Smith* of Lewiston was appointed a temporary supply. The mis-

sion-farm comprises about 140 acres with a good house, barn and orchard occupied by an exemplary farmer. They have also a house for the accommodation of the mission and school in the centre of the Tuscarora village.

The faithful labors of the Missionaries, at this station, have evidently been attended with a divine blessing and have been instrumental of much good in meliorating both the temporal and spiritual condition of this people. They live in comfortable dwellings, have, in a great measure, abandoned the chase, and depend upon the produce of the soil for their principal support. They generally regard the Sabbath and attend public worship regularly with solemnity and decorum. Schools have been taught by the different Missionaries. Some of the youth have made considerable proficiency in the elementary branches of an English education, and discover an increasing desire for improvement. In the early part of 1824, here was a regularly organized church of 21 members.

TWILLINGATE, town, Newfoundland, where Rev. *J. Leigh*, Missionary of the S. prop. G. F. P. has labored with considerable success, for several years. A church and parsonage house were erected about 1818.

TYRAWLEY; see *Ballymote*.

U.

UFA; see *Oufa*.

ULIETEA; see *Raiatea*.

UMANAK; see *Greenland*.

UNION; see *St. Vincent*.

UNION, settlement, Antigua; where Messrs. *Dawes* and *Thwaites* of the Church Missionary Society established a large school for slaves, in 1822.

UNION, Mission-Station of the U. F. M. S. among the Osages of the Arkansas, on W. side of the Grand river about 25 miles N. of its entrance into the Arkansas, and 700 above the junction of the Arkansas and the Mississippi. The buildings are erected on a moderate eminence about a mile from the river. The situation is pleasant, the soil fertile, and the air and climate more salubrious than in most places under the same latitude. The tract of land ceded to the mission by the Indian chiefs embraces a prai-

rie of about 4 square miles in extent. Coal and salt are found in the vicinity. W. lon. 97° 20′. N. lat. 35° 30′.

Mission;—The following persons left the city of New-York, in April, 1820; viz. Rev. *Wm. F. Vail*, wife and 4 children; Rev. *Epaphras Chapman* and wife; Dr. *Marcus Palmer; Abraham Redfield; Wm. C. Requa; Alexander Woodruff*; *Stephen Spaulding; Eliza Cleaver; Mary Foster; Clarissa Johnston; Susan Lines* and *Dolly E. Hoyt*.—Misses Lines and Hoyt died on the journey.

Suitable buildings and mills have been erected, a small school maintained, and the farm is becoming productive in cotton, grain and vegetables for the support of the family. Different members of the mission are skilled in various mechanic arts. In 1822, the *property* belonging to the establishment was estimated at about $24,000.

The mission already exerts a very salutary influence upon the Osages; many of whom have abandoned the chase, and cultivate the soil. Owing to their roving habits, and the disturbed state of the tribe since the mission was established, the progress has been slow; but enough has been done to raise a cheering hope of ultimate success.

In the latter part of 1824, the following persons were at this station; viz. Rev. *W. F. Vail*, M.—Dr. *M. Palmer*—Messrs. *Stephen Fuller, A. Redfield, J. M. Spaulding, A. Woodruff* and *George Requa*.—The school embraced 21 Osage children, who live in the family.

Hopefield, a new station, about 4 miles from Union, was commenced, December, 1823.—Rev. *E. Chapman*, M.—*W. C. Requa*, As.—Here are 11 Indian families, each occupying a log-building, and cultivating a small farm. All are attentive to religious instruction, and are acquiring the habits and customs of civilized life.

UNION ISLAND; see *St. Vincent*.

UNITY, inland settlement, in S. part, Jamaica, W. Indies.—The *Wesleyan Methodists* have a station here for the benefit of the slaves.

UPPER CANADA, British province, Canada, N. America, bounded N. by the territory of the Hudson's Bay Company; E. by L. Canada; S. by the United States; on the W. the limits are undefined. The soil is fertile, and the population is rapidly increasing, chiefly from the United States. In 1783, it did not exceed 10,000 souls; in 1814, it was 95,000.

The Society for propagating the Gospel in Foreign Parts has 21 stations in this province; the following of which are occupied: viz. *Amherstburg, Ancaster, Cavan, Chippeway, Cornwall, Earnest Town, Elizabeth Town, Grimsby, Hamilton, Kingston, Matilda, Mohawks, 2, Niagara*,

Perth, *Queenston*, *Sandwich*, *Williamsburg*, *York*.

The *Wesleyan Society* employs several preachers in the province; and the *United Brethren* have a station at *New Fairfield*.

UPPERNAVIK; see *Greenland*.

UPPER SANDUSKY, Indian settlement, Ohio, on the Sandusky river, about 60 miles S. Lake Erie, and 65 N. Columbus, in the large national reserve of the Wyandot Indians.

Mission;—The *Methodist Ohio Conference* stationed Rev. *James B. Finley* at this place, October, 1821, to labor for the spiritual good of the Wyandots. A small school was soon opened, which contained, in 1824, 60 scholars, chiefly Wyandots, who are supported in the mission-family, and make very encouraging progress. The buildings and farm are extensive. In 1823, about 50 acres were planted with corn.

In the early part of 1824, 260 had become hopeful converts, and joined the Society, among whom are several chiefs, who render important aid to the mission. The people are generally fast improving in the arts of civilization and the knowledge of Christianity. A special work of grace has prevailed, which has extensively produced a very salutary influence. Rev.—*Elliot* has recently been associated with Mr. Finley. This station has sometimes been called *Camp Meigs*.

V.

VADACANGCOOLAM, settlement in the Tinnevelly district, Hind. A large proportion of the inhabitants are Roman Catholics. Here is a small congregation of native Christians, belonging to the Christian Knowledge Society, and occasionally visited by Catechists from Palamcotta and Nazareth.

VADADELLI, town, Hind. about 25 miles N. Madras, in the vicinity of 11 populous villages, containing about 6,000 inhabitants.

Mission;—*Sandappen*, a native now stationed at Madras, was placed here by the C. M. S., in 1817, where he labored with much zeal and intelligence among his countrymen in establishing schools, distributing books, &c. He superintended schools at *Panabakum*, *Trivalore* and *Rannipe-*

toore. The Missionaries at Madras include this within their sphere of labor.

VALETTA; see *Malta*.

VALLAM, settlement, six miles N. Tanjore, Hind.—The venerable *Swartz* formerly labored here for the benefit of the soldiers and pagans.

VALLEY, settlement, on the W. part of Antigua, where, in 1819, the C. M. S. supported a school of 103 scholars.

VALLEY OF GRACE; see *Gnadenthal*.

VALLEY TOWNS, in the upper part of the Cherokee Country, situated on the Hiwassee river, in the S. E. part of Tennessee. In this part of the nation are from 6 to 8,000 Indians.

Mission; A. B. B. F. M. 1818.—Commenced by Rev. *Humphrey Posey.—Evan Jones*, M.—*Thomas Dawson*, steward and sup't. of schools; *Isaac Cleaver*, farmer and blacksmith; Misses *Elizabeth Jones*, *Mary Lewis*, and *Ann Cleaver*, teachers; *James Wafford*, interpreter.—The Missionaries cultivate 70 acres of land, and have several buildings. The mission-property is valued at $4,000. Here is a flourishing school, limited at 50 scholars. There is another school at *Nottle*, 16 miles distant. Several Indians have been baptized by Rev. *Thomas Roberts*, who was formerly superintendent at Valley Towns, and is now agent for the mission. In 1820, there was a small school at *Tinsawatta*, about 60 miles S. E. Valley Towns, connected with this mission.

VALLIWETTY, village in the district of Jaffna, Ceylon, 12 or 14 miles N. E. Tillipally.—The *Wesleyan Missionaries* have a flourishing school here.

VALOOMANGALAM; see *Tranquebar*.

VAN DIEMEN'S LAND, fertile island in the Southern ocean, separated from New-Holland by Bass' Straits; 170 miles long by 150 broad; between E. lon. 145° and 147°, and S. lat. 40° and 43°. The climate is healthy. The European inhabitants are about 10,000; many of whom are convicts, banished from England for their crimes. These are given to almost every vice, which debases the human character. The natives wander in the interior and are the most wretched of the human species. Their complexion is black, they wear no clothing and lodge in all seasons around their fires in the open air. They make no provision for the body only as they are impelled by necessity, and appear to have no idea of God or a future state. Though they have, for several years, witnessed the superior comforts and pursuits of civilized men, they have made no advances from their original barbarism.

The principal English settlements are in the counties of Buckinghamshire and Cornwall. The former comprises the S. E. part of the island, in which Hobart Town, the cap-

ital, is situated: the latter is on the N. side, at Port Dalrymple. To Macquarie Harbor, on the W. side, incorrigible offenders are banished.

The *Wesleyan Society* has employed several Missionaries on this island, since 1820, who have formed extensive circuits, chiefly among the English. They found a few members of the Methodist Society, to which considerable additions have been made. At different times, the following Missionaries have labored in this field; viz. Messrs. *Horton*, *Carvosso*, *Turner*, *Hutchinson*, and *Mansfield*.—See *Hobart Town*, *Kangaroo Point*, *Macquarie Harbor*.

VANDERWALT'S FOUNTAIN; see *Grace Hill*.

VANNARAPETTAH; see *Tinnevelly*.

VANS-VARIYA, settlement, Bengal, Hind. 30 miles north Calcutta, and 60 south Cutwa. In 1813, several natives of this place were baptized by the Baptist Missionaries at Serampore. Previously to their knowledge of the Missionaries, they had obtained copies of the Scriptures, renounced idolatry and assembled together for divine worship. Two native teachers, *Tarrachund* and *Mut'hoora*, under the superintendence of the Baptist Missionaries, have supported themselves by their own industry, and have labored here successfully for the benefit of the natives. Mut'hoora taught a school, in which many of the pupils were so well instructed in Christianity, as to be able to refute the arguments of idolaters, and to explain the Scriptures with much intelligence.

VARANASHI; *Sanscrit* name for *Benares*.

VARDEALADIPOO, village in the parish of Changany, Jaffna district, Ceylon.—Rev. *J. Scudder*, Missionary at Panditeripo, occasionally preaches here, and superintends a school.

VEERANALLOOR, town, in the Carnatic, Hind. W. Palamcotta, containing nearly 5,000 inhabitants, mostly weavers.—They have been visited by the Missionaries at Palamcotta, who have distributed Tracts, and many acknowledge the folly of idol worship.

VELIPALEYAM; see *Tranquebar*.

VELLORE, town, in the Carnatic, Hind. 88 miles W. by S. Madras.—The Missionaries of the Christian Knowledge Society occasionally labored here, in the early part of the present century.—In 1817, the C. M. S. opened a school here under the superintendence of Rev. *E. M. J. Jackson*, chaplain at this station, which is taught by native masters. Here are many native Christians, who need instruction.

VELLUWITTITURE, populous village, on the sea-shore, Jaffna district, Ceylon, about 12 miles N. E. Tillipally.—The American Missionaries have occasionally visited this place,

and distributed Tracts and portions of the Scriptures.

VEPERY; see *Madras, Mission*, S. prom. C. K.

VIDYUVATTEE, large village, Bengal, 5 miles W. Serampore.—The Baptist Missionaries at Serampore opened a school here, about 1816.

VIRGIN ISLANDS, cluster of small islands, W. Indies, E. Port Rico, belonging to different European powers, extending about 70 miles from E. to W., and 36 from N. to S.—See *St. Croix, St. Jan, St. Thomas, Tortola.*

VISAGAPATAM, town, in the Circar of Cicacole, on the coast of Orissa, Hind. 483 miles N. E. Madras and 557 S. W. Calcutta. It is a large, civil and military station, containing about 20,000 inhabitants, with many large villages in the vicinity. Near the town is a large pagoda, dedicated to monkeys, which abound in the neighborhood. E. lon. 83° 30′. N. lat. 17° 40′.

Mission; L. M. S. 1805.—*John Gordan, James Dawson*, Ms.—Messrs. *Cran* and *Des Granges* commenced this mission. Beside acquiring the Telinga language, which is understood over a very extensive country, they preached to Europeans residing in the town, and performed the office of chaplain in the fort, for which they received a monthly allowance from government. They also established schools and taught the natives in their own language. In 1808, they obtained a very important assistant, in *Anundarayer*, a converted Brahmin. But scarcely had they acquired the language and entered on the most important part of their missionary work, when they were unexpectedly removed by death. Mr. Cran, in 1809; and Mr. Des Granges, the following year. The latter with the assistance of Anundarayer had translated the Gospels of Matthew, Mark and Luke into the Telinga, which have been printed by the Baptist Missionaries at Serampore.—Messrs. *Gordan* and *Lee* joined the mission, in 1809, Mr. *Prichett*, about 1811, and Mr. Dawson, in 1815. About 1818, Mr. Prichett completed the translation of the New Testament, and superintended the printing of it at Madras, under the patronage of the Calcutta Bible Society. After the completion of this, till his death, in 1820, he was employed in the translation of the Old Testament, in which he had made considerable progress. In 1823, Mr. Gordan was carrying forward the version of the Old Testament, and Mr. Dawson was superintending 5 native schools. Since the New Testament has been circulated among the natives and publicly read and explained to them, an increasing interest has been excited in favor of Christianity.

The Church Missionary Society supports a flourishing English school here, for the benefit of the children of Eu-

ropean invalids, who would otherwise be neglected. The school was opened in 1819, by Mr. Church, then chaplain at the station, and who was highly useful among this class of people.

VUSIPORE; see *Jessore*.

W.

WACHQUATNACH; see *Shekomeko*.

WAGON MAKER'S VALLEY; see *Paarl*.

WAIAKEA, or *Wiakaah*, settlement on N. E. side of the island Owhyhee, in the district of Hido, Heedo, or Ohido, in a populous neighborhood. Here is a commodious harbor and fertile soil, well watered. *Mission;* A. B. C. F. M. 1823.—*Artemas Bishop*, M.—*Samuel Ruggles*, teacher; both married. Here is an encouraging field for labor.

WAIMEA; see *Wimaah*.

WAKADA; see *Pantura*.

WANGAREE, town, New Zealand, on E. coast, S. of the Bay of Islands.—The W. M. S. established a mission here, in 1823.—*S. Leigh, W. White, N. Turner, —— Hobbs*, Ms.

WARM BATH, formerly a Mission-Station, L. M. S. in Great Namaqua Land, S. Africa, near the Orange river, about 500 miles N. Cape Town.

This station was commenced, about 1805, by Messrs. *Christian Albrecht*, *Abraham Albrecht* and *John Sydenfaden*, who labored among the neighboring savages with very pleasing success, till 1810; when Mr. Abraham Albrecht died, and, soon after, they were plundered and driven from their settlement by that noted chief, Africaner, at that time, the terror of all this part of Africa; but, afterwards, a Christian teacher at *Africaner's Kraal*. In October, 1808, the congregation had increased to 700, and some months after, it is stated that the number of names on the church-books amounted to about 1200, including men, women and children. Of these about 300 resided at Warm Bath; the rest lived in the vicinity, and some at considerable distance. Several became hopeful subjects of renewing grace. In 1811, the station was removed to *Pella*, in Little Namaqua Land, with about 500 of the Namaquas.

WARSAW, city, in the new kingdom of Poland, on the Vistula, surrounded by a moat and double wall. Here are several elegant stone-build-

ings and palaces, and a great number of beautiful churches and convents. E. lon. 21° 9′. N. lat. 52° 12′. Population, 76,000. The Jews are numerous.—This is one of the stations of the L. J. S.—See *Poland.*

WATERLOO, town of liberated negroes and disbanded African soldiers, in the parish of St. Michael, E. part of Sierra Leone colony, W. Africa, near the head of the Bunce river, bordering on the Timmanees, about 18 miles S. E. Freetown. This settlement was commenced, in 1819. Population, in 1822, 647, of whom 16 were communicants. The town is well laid out, and the houses are rather superior to those in the other villages.

Mission; C. M. S. 1820.—*John G. Wilhelm.* M.—*W. Lawrence, John Johnson,* N. As.—Large farms have been cleared, schools opened, and prospects are highly encouraging. Feb. 12, 1823, the foundation of a stone-church was laid, which is 72 feet by 48; and on the same day a Missionary Association was formed, when about 25 dollars were collected.

WECHQUETANK; see *Gnadenhutten.*

WELLINGTON, town of discharged African soldiers and their families, in the parish of Arthur, E. side Sierra Leone colony, W. Africa, commenced in 1819. Population, in January, 1822, 547; of whom 351 were men.—At the same date, *John Sandy,* N. teacher, was stationed here, and prosperous schools have been opened.

WELTEVREDEN; see *Molenuliet.*

WENDEN; see *Livonia.*

WESLEYVILLE, Mission-Station of W. M. S. in Caffraria, S. Africa, about 10 miles from the mouth of Kalumna river, which abounds with fish. The adjoining country is fertile, and several small villages are in the vicinity.—This mission was commenced with the full approbation of the chiefs, in 1823.—*Wm. Shaw,* M.

WEST COAST, Mission-Station of L. M. S. on W. side of Demarara river, Demarara, S. America. A chapel has been erected, and a large congregation assembles. In 1818, more than 1,000 negroes had been baptized; most of whom are highly commended for their good conduct. This station is connected with *George Town.*

WEST END, village, connected with Freetown, W. Africa; where the *Wesleyan Missionaries* have a chapel, and several members.

WESTERHALL; see *Grenada.*

WESTERN AFRICA, country in the western part of Africa, between the tropics. Except the British colony in Sierra Leone, this part of Africa is mostly peopled by numerous and populous tribes of natives, whom the slave-trade has reduced to a most wretched and depraved state. Since the commencement of the present

century, it is estimated that half a MILLION of its inhabitants have been torn from their country and friends and sold into bondage. Measures are in a train of operation, which it is hoped will become effectual, to extirpate this inhuman traffic, and introduce among this wretched and long abused people the blessings of civilization, and the redeeming power of the Gospel, which shall make them free indeed.—See *Bullom*, *Gambier*, *Gold Coast*, *Goree*, *Isles de Loss*, *Jaloofs*, *Liberia*, *St. Mary's*, *Senegal*, *Sherbro*, *Sierra Leone*, *Susoo*.

WEST INDIES, islands in the Atlantic, extending from Surinam, S. America, to the coast of Florida, between N. lat. 10° and 28°; and W. lon. 58° and 86°. They belong to various European nations, principally to the English and Spaniards. The inhabitants are estimated at about 2,000,000; of whom about three-fourths are slaves.

The *Missions* of the *United Brethren* were commenced in these islands, in 1732; the Methodists, in 1788, since which time, several other Societies have supported Missionaries here. In 1824, the *United Brethren* had no less than 28,000 negroes under constant instruction; in 1823, the Methodists had 25,385 members in Society; among whom were very few whites. —See *Anguilla*, *Antigua*, *Bahamas*, *Barbadoes*, *Dominica*, *Grenada*, *Hayti*, *Jamaica*, *Montserat*, *Nevis*, *St. Bartholomew*, *St. Christopher*, *St. Eustatius*, *St. Lucia*, *St. Martin*, *St. Vincent*, *Tobago*, *Trinidad*, *Virgin Islands*.

WESTMORELAND, parish in N. part of Jamaica, containing a population of more than 22,000.—In 1824, the U. B. were preparing to establish a station at *Lenox*, by which means 3 or 4,000 negroes will be brought within the sphere of their labors, who are destitute of the ordinances of the Gospel and are sunk in ignorance and barbarism.

WHAAEINA, district, Otaheite; where a chapel was opened, in 1818.

WIAKAAH; see *Waiakèa*.

WILBERFORCE, town of Africans, in the parish of St. Paul, Sierra Leone colony, W. Africa, formed, in 1817, by the union of *Bassa*, *Congo* and *Cosso Towns*. In January, 1822, the inhabitants were 596; of whom 365 were liberated slaves, 115 Kroomen, and the rest, other natives.

Mission; C. M. S. 1817.—*G. W. E. Metzger*, M.—Mrs. *Metzger*, schoolmistress.—The people are mostly attentive to religious instruction, and manifest a strong affection for their teacher. Some of the people continue to cherish their heathenish superstitions. Mr. M. commenced his labors here, January, 1823, and was preceded by Rev. *H. C. Decker*, who reported, in 1821, that 70 adults had been baptized, and that there were 40 com-

municants, most of whom walked according to the Gospel. Scholars, 90. At the same time, a spirit of inquiry generally prevailed. A Missionary Association has been formed.

WILBERFORCE, village, New South Wales, about 4 miles from Windsor.—Different Missionaries have statedly preached here, for several years; but with little effect.

WILKS' HARBOR, Mission-Station, L. M. S. on N. E. side of the island Otaheite.—*W. P. Crook*, M.—1818.—In May, 1822, 323 adults had been baptized at this station and 193 children—communicants, 73 —candidates for baptism, 28 —adult scholars, from 100 to 150— children, whose attendance was irregular from 50 to 200.

WILLIAMSBURGH, town, Dundas county, Up. Canada, on the St. Lawrence.—The S. prop. G. F. P. stationed Rev. *J. G. Weagant* here, in 1811.

WILLIAM HENRY, village, L. Canada, at the confluence of the Sorel and St. Lawrence rivers.—The S. prop. G. F. P. stationed Rev. *John Jackson* here, in 1812, whose labors have been continued.

WILLIAMSFIELD, estate on the N. part of Jamaica; where the United Brethren collect a considerable congregation in a chapel built by the owner for the slaves.

WILLOUGHBY BAY, on E. side of Antigua; where the Wesleyan Missionaries have a chapel in the vicinity of a large slave population.

WILLSTOWN, Cherokee village, within the chartered limits of Alabama, about 50 miles S. W. Brainerd.

Mission; A. B. C. F. M. 1823.—*Ard Hoyt, Wm. Chamberlin*, Ms.—*Sylvester Ellis*, teacher; all married.—Mr. Chamberlin visited the people of this settlement, Dec. 10, 1822, and found them anxious for a school. They soon erected buildings for the school and family, and Mr. Chamberlin removed his family from Brainerd to this place in March following. A small school was commenced on the 12th of May. A church has been organized, and public worship is attended by a considerable number of natives, who hear with seriousness. A larger number of Cherokees in this place understand English, than in most other places in the nation. Mr. Chamberlin itinerates in different parts of the Cherokee country.

WILNA, populous city of Russian Poland, on the Wilna; estimated to contain 45,000 Jews; among whom the Missionaries of the London Jews' Society have labored with some success.

WIMAAH, or *Wymaah*, according to the orthography established by the Missionaries, *Waimea*, village and harbor, on S. W. side of the island Atooi, in a fertile valley, on the Wimaah river, containing about 100 houses.

Mission; A. B. C. F. M.

Samuel Whitney, James Ely, Ms.—*George Sandwich*, N. As. —In compliance with the earnest request of king Tamoree, Messrs. *Whitney* and *Ruggles*, since licensed preachers, arrived at this place with their families, July 25, 1820, who were welcomed by the king and queen with their retinue, and conducted to a house, built in the native style, which he had prepared for their reception. Schools were soon opened and a disposition to learn generally prevailed. The chiefs have built a convenient house for public worship, in which Mr. Whitney commenced preaching, in the vernacular tongue, in the early part of 1823. Meetings are well attended and many are desirous of becoming acquainted with the Gospel. At the commencement of 1824, the Missionaries at this station had 2 flourishing schools of about 120 scholars under their immediate inspection. A stone dwelling-house has been built at this place, and a valuable piece of land given for the mission-family. The same has been done at *Hanapape*, about 6 miles up the river. Schools have also been established in different parts of the island.

WINDSOR, town, Nova Scotia, 45 miles N. W. Halifax. A college was established here in 1789, which receives £400 per annum from the government of the province, and £1,000 from Parliament. The college is designed principally for the education of clergymen for British America, and its funds have been liberally assisted by the Society for propagating the Gospel.—The same Society supports a Missionary here.—*Wm. King*, M.

The W. M. Society, in 1822, had 158 members in Society at this place and *Horton*.—*George Jackson*, M.

WINDSOR, town, New South Wales, about 35 miles from Sydney. Population, about 1,000, surrounded by many large settlements.

Mission; W. M. S.—This Society has a chapel at this place, and the Missionaries embrace many neighboring settlements in their circuit. Members, 28.

WITHINGTON, Mission-Station of the A. B. B. F. M. among the Creek Indians, in the town of *Tuchabanchee*, Georgia, on the Chatahoochee river, in the neighborhood of the late Big Warrior. *Lee Compere*, M.—Mr —*Simons* and Miss *Jane Compere*, teachers.—Suitable buildings having been erected, the school was commenced, May 12, 1823. The number of scholars soon increased to 37; which was about 50 at the commencement of 1825. In less than a year, previous to September, 1823 nearly $3,000, had been forwarded to this station; $2,000 from the Board, the remainder, from individuals and Associations in the vicinity.

This is called the Withington Station as a tribute of re-

spect to the late Mr. *John Withington* of New-York, who bequeathed $40,000 to different benevolent Institutions.

White Réviér; see *Enon.*

Woahoo, according to the orthography established by the Missionaries, *Oahu*, one of the Sandwich Islands, 130 miles N. W. Owhyhee, and 75 E. S. E. Atooi; 46 long by 23 broad.

The high mountains and very fertile valleys interspersed thoughout the island present a very romantic scenery, and render it much the finest of the group.

The *Salt Lake*, situated among barren hills, about six miles W. N. W. Hanaroorah, is one of the finest natural curiosities, found in the islands. It is an insulated body of water, about 2 miles in circumference, a small distance from the sea, supposed to be a little above its level, and is entirely saturated with common salt. It is supplied by a salt spring issuing from a neighboring hill. The salt chrystalizes in vast quantities at the bottom of the lake, and forms a continuous white crust from shore to shore. The salt thus formed is procured in considerable quantities for use.

The population was formerly estimated at 60,000; but after a survey of the island, the Missionaries have estimated the houses at 4,000, and the inhabitants at 20,000. This is the residence of the king, the seat of government, the abode of all the principal chiefs of the other islands, and of most of the persons of influence in the whole group. This circumstance renders the station on this island a highly important one and very expensive.—See *Hanaroorah.*

Woodford Hill.; see *Dominica.*

Woodstock, town, New Brunswick; where the Missionaries of the S. prop. G. F. P. have labored with some success. In 1815, Rev. *Frederick Dibler* was the Missionary at this place, and, in the summer season, extended his labors to the 2 lower parishes.

Woolwich Bay, in Namaqualand, S. Africa, on the W. coast, about 22° S. lat.—The Wesleyan Missionaries contemplate the establishment of a station in this quarter, which appears to be of great importance, both from its neighborhood to the Great Namaquas and the Damaras, and from the circumstance that it is strongly probable an intercourse is carried on by traffic among the natives quite across the continent to the Portuguese settlements.

Wyandots, tribe of Indians, in the N. part of Ohio, S. lake Erie. Their principal reserve, containing 147,840 acres, is at Upper Sandusky, extending more than 19 miles from E. to W. and 12 from N. to S. Through the whole extent, the Sandusky winds its course, receiving several beautiful streams. This excellent tract, with another reservation of 5 miles square at Big Spring,

head of Blanchard's river, about 12 or 15 miles N. W. Upper Sandusky, is all the soil that remains to that part of the tribe, residing in the United States, who were once the proprietors of an extensive tract of country. A part of the tribe are settled on the river Canara, near Fort Malden, Up. Canada.

The Society of Friends prepared this tribe for improvement by counsel and pecuniary aid. From 1803 to 1810, the Presbyterian church supported a Missionary and a farming establishment among them. A few converts, the fruits of this mission, were put to death, on account of their religion, by the Roman Catholic Indians. A few years since, a man of color, named *Stewart*, of the Methodist church, labored successfully with this tribe, and 50 embraced the Gospel.

Those at Upper Sandusky are rapidly rising from that state of wretchedness, common to a savage life, to habits of industry, and begin to adopt successfully the various agricultural arts, and to enjoy the benefits of civilization, together with the blessings of the Gospel.—See *Lower Sandusky, Upper Sandusky.*

WYMAAH, or *Wymia*; see *Wimaah.*

WYNBERG, village, Cape Colony, S. Africa, 8 miles from Cape Town. A chapel has recently been erected here, in which Mr. *Wright*, Missionary at Cape Town, officiates.

Y.

YARMOUTH, town, on W. coast, Nova Scotia; where the S. prop. G. F. P. has, for a long time, furnished the people with the means of grace.

YOKENA CHUKAMAH, recently called *Goshen*, Mission-Station of A. B. C. F. M. in the State of Mississippi, among the Choctaws, about the centre of the Six Towns, 115 miles S. by W. Mayhew, 50 W. by N. Emmaus, and 25 from the southern limits of the nation; commenced, in August, 1823. A prosperous school has been opened, and a church organized.—*Alfred Wright*, M.—*Elijah Bardwell*, Sm.—*Ebenezer Bliss*, farmer and mechanic.—The population for 10 miles around is thought to be more dense than in any other part of the nation; but they are in gross darkness and live very miserably, though there are some marks of industry.

YONCE; see *Liberia*, A. B. B. F. M.

YONGE, town, Leeds county, Up. Canada.—In 1823, the S. prop. G. F. P. stationed Rev. *George Spratt* at this place and *Bastard*.

YONGROO, native town in the Bullom Country, W. Africa, about 8 miles from Freetown, on the opposite side of the Sierra Leone river, near its mouth.

Mission; C. M. S.—In 1812, Rev. *Gustavus R. Nylander* commenced a mission at *Yongroo Pomoh*, or *Little Yongroo*, about half a mile from the town, on land given to the mission by the Headman of Yongroo. Here he labored with diligence, for several years. He translated tracts, hymns and large portions of the New Testament into Bullom, and prepared a vocabulary of about 2,000 words in the same language. He superintended a native boarding-school, which, in 1816, consisted of 40 scholars, many of whom had made considerable proficiency. He had also so far acquired the language as to be able to preach to the natives, who began to lend a listening ear, when a revival of the slave-trade rendered it necessary to discontinue the mission, in 1818.

YORK, town, of liberated Africans, in the parish of St. Henry, Sierra Leone colony, W. Africa, on the Whale river, near its mouth, about 10 miles N. Kent. Population, about 500.—This town has been supplied with preaching mostly from the neighboring settlements; yet the people are wonderfully improved, and many have hopefully embraced the truth. In 1822, about 40 were admitted to communion.

YORK, town and capital of Up. Canada, on N. W. coast of lake Ontario. The town is well built and contains about 2,500 inhabitants. Here are 4 houses for public worship, 2 for Episcopalians, 1 for Methodists and 1 for Roman Catholics. W. lon. 79° 20′. N. lat. 43° 35′.

Mission; S. prop. G. F. P. stationed Dr. *Strachan* here, in 1803. Communicants, 356.

Z.

ZAK RIVER; see *Bushmans*.

ZANTE, island in the Mediterranean, about 12 miles long by 6 broad. It is the most southern and the most fertile of the Ionian Islands; and,

for its size, the most populous. Inhabitants, 40,000, chiefly of the Greek church. This with 6 other islands in the vicinity forms a republic, which was put under the protection of Great Britain, in 1815.

The town of *Zante* is the largest in the 7 Islands, and contains about 16,000 inhabitants.

Mission; L. M. S.—Rev. *Isaac Lowndes* was stationed here, in 1819, and removed to *Corfu*, 1822, as a more eligible place for the establishment of a mission for these islands; the principal object of which is to awaken the members of the Greek church to religious inquiry, and promote the circulation of the Scriptures in Modern Greek. Previous to his removal, he nearly completed a Lexicon in Modern Greek and English; and translated Mason on Self Knowledge.

ZIAUW; see *Chiauw*.

ZOAR, town of about 250 Hottentots, Cape Colony, S. Africa, about 250 miles E. Cape Town.—The S. African Mis. Society has committed the care of this settlement to Rev. *P. J. Joubert*, since 1816; and much good has resulted from his labors.

ZUERCHTHAL, settlement in the Crimea, to which Rev. *Henry Dieterich*, of the German Society at Basle, proceeded, in 1823, to take charge of a colony of German emigrants.

ZUREBRACH; see *Caledon*.

ADDITIONS AND CORRECTIONS.

AFRICANER'S KAARL; read *Africaner's Kraal.*

AHUAHU; see *Mangeea.*

AITUTAKE; see *Rarotonga.*

AMHERSTBURG, town and capital of Essex county, Up. Canada, on Detroit river, 3 miles above its entrance into Lake Erie, and 14 below Detroit. It has about 150 houses and a good harbor.

The S. prop. G. F. P. stationed Rev. *Romaine Rolph* here, in 1819.

ANAA; see *Paumotu Islands.*

ANTIGUA; at page 18, top of first column, instead of, Their members were, 40 whites; 4,205 blacks; scholars 1,000; read, 12,000 were under their superintendence; of whom 7,420 were adult hearers belonging to the congregations; communicants, 4,785.

ANUNDANUGUR; see *Jessore.*

ASCOT, town, *L. Canada*, 16 miles N. E. Magog lake. Pop. 1,000—See *Orford.*

ATUI; see *Rarotonga.*

AU BORQUE; see *Hayti.*

BADPOOKUR; see *Jessore.*

BATTAS; see *Sumatra.*

BEERGUNJ; see *Dinagepore.*

BELIZE; see *Honduras.*

BEQUIA; see *St. Vincent.*

BEYROOT, or *Beyrout*, city, Palestine, Western Asia, on the S. shore of the Mediterranean, and W. side of a large bay. E. lon. 35° 50′. N. lat. 33° 49′. The houses are built of mud and soft stone, and are dark, damp and inconvenient. The streets are narrow and dirty. They were once paved with stones of irregular shape and unequal size, which are now, in many instances, wide apart, and simply furnish stepping places in rainy weather. It was once the chief town of the Druses, and, though now possessed by the Turks, it is still the great emporium of all that dwell upon the mountains.

Beside 3 large mosques and several small ones, the city contains a Roman Catholic, a Maronite, a Greek, and a Catholic-Greek church. The population is estimated to be between 5 and 10,000; of whom about one-third are Turks; the rest are Christians of various denominations.

Mission; A. B. C F. M. 1823.—*Isaac Bird, Wm. Goodell*, Ms.—both married.

BIABOU; see *St. Vincent.*

BINTONVILLE; see *Sherington.*

BONHIPORE; see *Patna.*

BORABORA; for N. lat. read S. lat.

CANARA, river, Up. Canada, which runs into the Detroit

near Fort Malden. Near its mouth, a part of the Wyandot Indians reside, who have recently been visited by a Missionary. A revival commenced among them in the early part of 1824, and a considerable number have hopefully embraced the Gospel.— —— *Griffis*, M.

CANONAN; see *St. Vincent.*

CASTLETON; page 88, for, see *Oneida Castleton*; read, see *Oneida Castle.*

CAVAN, town, Up. Canada, where the S. prop. G. F. P. stationed Rev. *J. Thompson*, in 1819

CHAMBLY, seigniory, L. Canada, 12 miles E. Montreal. Here is a fort, and a village of about 100 houses.—The S. prop. G. F. P. stationed Rev. Mr. *Parkin* here, in 1819.

CHALEAUBELLAIR; see *St. Vincent.*

DOUGLASS; see *Rawdon.*

FURRUCKABAD, fortified town, and capital of a district of the same name, in Agra, Hind. about a mile from the W. bank of the Ganges. E. lon. 79° 33′. N. lat. 27° 33′.

Mission; B. M. S. 1823.— —— *Richards*, M.—Mr. R. is a young man, born in India, educated in England, and is one of the first fruits of Mr. Smith's ministry at Benares.

GORUCKPORA, or *Goorucknoor*, capital of a district of the same name, in Oude, Hind. and is the residence of the British civil establishment of the district. Population, about 70,000, extremely ignorant and superstitious. E. lon. 83° 22′. N. lat. 26° 45′.

Mission; C. M. S. 1823.—*Michael Wilkinson*, M.—Some leading members of the English society at this place, having long desired an English Missionary and having engaged to provide a house and supply a considerable proportion of the expense, Rev. Mr. *Morris* and wife proceeded from Benares to this station, in March, 1823. Mr. Morris was soon obliged to leave on account of ill health, and was succeeded by Mr. Wilkinson and wife, concerning whose labors and success little is known.

GRANADINE ISLANDS; see *St. Vincent.*

HANT'S HARBOR; see *Island Cove.*

HEMINGSFORD; see *Sherington.*

HOPEFIELD; see *Union.*

HUAHEINE; for E. Otaheite, read N. W. Otaheite.

I-IK-HUN-NAH, Choctaw settlement of about 25 families, about 30 miles W. Mayhew. It has been formed, within 3 or 4 years, through the influence of Capt. *Folsom*, an enlightened chief. Most of these families, previous to their coming together, were wanderers, without property, industry, or character. Since about the commencement of 1823, they have excluded whiskey entirely from their settlement, have built comfortable houses, and possess fields in which they raise a

good supply of corn and other vegetables.

The A. B. C. F. M. has recently commenced a mission at this place.—*Cyrus Byington*, M.—*David Wright*, Mrs. *Wright* and Mrs. *Moseley*, teachers.

INDIANS; see *North American Indians.*

ISLE A QUATRE; see *St. Vincent.*

JAFFNA, page 166, 2d column, 16th line from bottom, for 118, read 170, of whom 30 are girls. Same line et seq. instead of, the whole number of free schools, &c. read, the whole number of day-schools, at the same time, attached to the mission was 42, containing 1,300 children who daily attended.

JUNGIPORE, town, Bengal, Hind. on the Bhagerutty river, 20 miles N. Moorshedabad, where the East India Company have a large factory for raw silk. E. lon. 88° 13′. N. lat. 24° 28′.

Mission;—The Baptist Missionary Society has recently established *Prankrishna*, a native convert, who, for 19 years, has adorned a Christian profession.

KEELPATAM; see *Tinnevelly.*

KIRGHISIANS; see *Orenberg.*

KUMARAMANGALAM; see *Tranquebar.*

KUNRUMGALUM; see *Situmburapooram.*

LENOX; see *Westmoreland.*

MADABARAM; see *Madras, Mission;* C. M. S.

MAIAOITI; see *Tapuamuni.*

MANGEEA; called by the natives *Ahuahee;* see *Rarotonga.*

MANTE; see *Rarotonga.*

MARSDEN'S VALE, Mission-Station of the C. M. S. in the Bay of Islands, New Zealand, established with favorable prospects, in 1823.—*Henry Williams*, M. with several assistants.

MITIARO; see *Rarotonga.*

MOSCHUANAS; same as *Boschuanas.*

MYMENSING, chief town of a district of the same name, E. Jessore, Bengal, Hind. where the B. M. S. established a mission-station, in 1823. It was commenced by Messrs. *Reily* and *Robert Gordon* with *Ramdoorlubh*, a native convert, all of whom went from Calcutta. Already a Christian society of 10 persons has been formed; and the devotional spirit with which this undertaking has been commenced affords pleasing ground to hope for its success.

NAGORE; sea-port, Tanjore, Hind. Population, 15,000.—See *Tranquebar.*

NEOSHO, Mission-Station of U. F. M. S. among the Osages of the Missouri, near their village, on a river of the same name, about 80 miles S. W. Harmony, commenced, September, 1824.—*Benton Pixley*, M.—*Samuel B. Bright*, As.

NOTTLE; see *Valley Towns.*

ODEL TOWN; see *Sherington.*

OUDE; under this article, reference should have been made to *Lucknow.*

APPENDIX.

ALPHABETICAL LIST

OF

Protestant Missionaries

TO THE HEATHEN,

INCLUDING THEIR STATIONS, TIME OF ENTERING, REMOVAL, OR DECEASE.

In the following list it is designed to embrace all ordained Missionaries and Native Preachers. It has been compiled with great care and patient research; yet the names of some may have been omitted, who deserve a place among this venerable list, and some may have been inserted, who have labored among the heathen, but not as Preachers, or Missionaries; especially, the United Brethren, who give no titles of distinction. Owing to the very frequent changes and itinerating habits of the Methodist Missionaries, only the places, where they commenced, and where they were, at the last dates, are noted; and sometimes the province, or island, is inserted instead of a particular station.

The columns for the dates are imperfect, and the blanks may be filled with a pen. Where a date is inserted, and the year not known, *b* signifies before, and *a* about. In the column of dates for deaths, *l* signifies left the mission. In all cases where two figures are used with an apostrophe, 18 is understood.

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Aaron,	Tranquebar	1733	1745
Abraham,	Palamcotta	*b* 1816	
Abbot, J.	St. Andrews	'18	
Adam, Thomas	Port of Spain	'09	*l a* 1820
Adam, Matthew T.	Benares	'20	
Adam, William	Calcutta	'18	*l* 1822
Adams, Obadiah	Jamaica	'19	1819–20

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Adeykalam,	Tanjore Country	*b*	'16	
Addison, Robert	Niagara		1791	
Adley, W.	Ceylon		1824	
Akersboth,	Amboyna		'21	
Albert, J. G.	Greenland	*b*	'18	
Albrecht, Abraham	Namaqnas		'05	
	Warm Bath		'06	July, 1840
Albrecht, Christian	Namaquas		'05	
	Warm Bath		'06	
	Pella		'11	1815
Alden, Robert	Nova Scotia		'16	
	St. Johns		'22	
Allen, Henry	Kingston		'24	1824
Allen, John D.	West Indies	*b*	'16	
Allen, Samuel	Ceylon		'19	
	Negombo	*a*	'22	
Ames, William	West Indies	*a*	'18	
	Mahaica		'21	Nov. 1821
Anders, Gotlieb	Gnadenhutten			1755
Anderson, Suea	Labrador	*b*	'15	
Anderson, William	Griquatown		'02	
	Caledon		'21	
	Pacaltsdorp		'22	
Andrews, Samuel	St. Andrews			1818
Andrus, Joseph R.	West Africa		'21	
	Freetown			July 29, 1821
Aratoon, C. Carapeit	Jessore		'09	
	Surat		'12	
	Calcutta	*a*	'21	
Archbell, James	Rede Fountain		'19	
	Gammap		'21	
	Lily Fountain		'23	
Ault, William	Batticaloe		'14	1815
Bacon, Samuel	West Africa		'20	
	Kent			May 3, 1820
Badger, Joseph	Wyandots		'05	1810
Bailies, Frederic	Martha's Vineyard			
Baily, Benjamin	Madras		'16	
	Cotym		'17	
Baily, Joseph	Nellore		'21	
	Cotta		'23	
Baily, Robert	Antrim		'21	
Baker, Henry	Cotym		'19	
Baker, John	Freetown		'19	
	West Indies		'21	
	Nova Scotia		'22	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Bakker, J.	Stellenbosch		1801	*l a* 1822
Baldwyn, Dev.	St. John [Island		'11	
Bamford, Stephen	Prince Edward's	*a*	'22	
Bampton, William	Cuttack		'22	
Bankhead, W. Hugh	Calcutta		'21	Nov. 1822
Bardwell, Horatio	Bombay		'16	*l* 1821
Barenbruck, G. T.	Madras		'18	
	Combaconam		'23	
	Tranquebar			
Barff, Charles	Eimeo		'17	
	Huaheine		'18	
Barker, George	Theopolis			
	Bethelsdorp		'16	
	Theopolis		'21	
Barneth, J. C.	Susoo Country		'09	*a* 1810
Barr, Ninian	Harbor Grace			
	Island Cove & Per-	*b*	'22	
Bartlett, John	Theopolis [lican			
	Pella	*a*	'15	
Bauss,	Greenland	*b*	'14	
	West Indies	*b*	'16	
Beacock, William	Dominica			1817
Beams, H.	Jamaica		'23	
Beck, James H.	Cape Town		'20	
Beck, John	Greenland		1734	*l* 1777
Beck, John Jacob	Greenland		1770	1822 æ82
Beck, John Chr.	Labrador	*b*	1817	
Beckauer, C. W.	York, W. Africa		'23	July 5, 1823
Becker, John	New Eden		'11	
Becker, W. Ford	Poland Jews		'21	
Beddy, Joseph F.	Madras		'24	
Beighton, Thomas	Malacca		'18	
	Georgetown		'19	
Beinbrech, J. D.	Gnadenthal	*b*	'16	
Bell, John	Perlican			
	Port de Grave			
Bell, William	Mandanaree		'21	1822
Bellamy, George	West Indies	*b*	'18	
	Georgetown, Dem.			Nov. 2, 1824
Bennet, William	Horton			
Bennie, John	Chumie		'21	
Benz, Henry	near Persia		'23	
Berg, C. F.	Basse Terre	*b*	'16	
	Sharon	*b*	'19	
Berger,	Carmel	*b*	'23	
Bethune, John	Augusta	*b*	'16	

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Bevan, Thomas	Madagascar	1818	Jan. 31, 1819
Bezner, Frederic L.	Odessa	'20	
Bhagoat,	Silhet	'14	1817
Bicknel, Henry	Otaheite	1797	
	Papara	1818	Aug. 7, 1820
Bing,	Greenland	1734	1809
Bingham, Hiram	Hanaroorah	1820	
Binning, W.	Jamaica	*b* '18	
	Kingston	*a* '22	
Bishop, Artemas	Waiakea	'23	
Biss, John	Serampore	'04	1807
Bird, Isaac	Beyroot	'23	
Black, William	Nova Scotia	*b* '23	
Blackburn, Thomas	West Indies	*b* '16	
	St. Christopher		
Blair, Wm. C.	Monroe	'22—3	
Blits,	St. Jan	*b* '22	
Blitt, J.	Paramaribo	*b* '16	
Bloomfield, Bezaleel	Malta	'11	1813
Blyth, George	Nazran	'21	
	Jamaica	'24	
Boehmer,	Paramaribo	*b* '24	
Boehnish, Frederic	Greenland	1734	
Boenhof,	St. Thomas	1822	
	St. Croix	'23	
Boerlin, Durs	Neusatz	'23	
Boeving, John George	Tranquebar	1709	
Bonatz, John G.	Groenekloof	*b* 1816	
	Gnadenthal	*a* '22	
Booth, James	Montreal		
	St. Armands	*a* '22	
Boothby, Jeremiah	West Indies	*b* '16	
	Dominica		*a* 1817
Bormeister, Ferdinand	Amboyna	'21	
Boss,	Tranquebar	*b* 1735	
Bott, Joseph	Ceylon	1819	
	Jaffnapatam	'19—20	
Bouley, William	Chunar	'15	
Bourne, James	Honderas	'22	
	Belize	*a* '23	
Bourne, Richard	Marshpee	1660	
Bourns, Robert	Eimeo	1817	
	Wilks' Harbor	'18	
	Taha	'22	
Brain,	Rangoon	'10	July, 1810
Brainerd, David	Kaunaumeek	1743	
	Crosweeks	1745	
	Cranbury	1746	
	Northampton		Oct. 1747

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Breithaupt,	Madras		1744	1783
Bridgnell,	Ceylon		1824	
Brigham, John C.	South America		'23	
Brindabund,	Digah		'12	
	Monghyr		'16	1821
Broadbent, Samuel	Ceylon		'16	
	South Africa	*a*	'21	
	Maquasse		'23	
Broomhall, Benjamin	Otaheite		1797	1798
Brooks, Henry	Regents Town		1824	
Brown, John	Port au Prince		'17	*l* 1818
Brown, Samuel	Freetown		'16	
	West Indies	*a*	'18	
	Antigua		'21	
Browning, Thomas	Kandy		'20	
Brownlee, John	South Africa		'17	
	Chumie		'19	
Bruckner, Gottlob	Samarang		'16	
	Salatiga		'22	
Brunner,	Gracehill, Ant.		'21	
Brunner,	Virgin Islands		'24	
Brunsdon,	Serampore		1799	1801
Brunton, Henry	Susoo Country		1798	
	Karass		1803	1813
Bueckner, J. G.	Paramaribo	*b*	'15	
Buck, G. G.	Paramaribo		'17	
Burchell,	Jamaica		'24	
Burgar, John	Morant Bay			1816
Burghardt,	Nain			1812, æ 69
Burridge, M.	Aubigny		'19	
Burt, William	Newport	*a*	'22	
Burton, J.	Terrebonne		'20	
Burton, Richard	Bencoolen		'20	
	Sebolga		'22	
Busby, Sampson	Annapolis			
	Horton	*a*	'22	
Butler, John	Kiddeekiddee		'19	
	Paramatta		'23	
Butscher, Leopold	Bashia		'08	
	Gambier		'13	
	Leicester Mountain			1817
Butrick, Daniel S.	Cherokees		'18	
	Carmel		'23	
Buttenaar,	Sourabaya		'19	
Byhan, Gottlieb	Spring Place		'01	*l* 1812
Byington, Cyrus	Elliot		'21	
	I-ik-hun-nah		'24	
Caemmerer, Augustus	Tranquebar	*b*	'08	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Callaway, John	Ceylon		1816	
	Galle	*a*	'20	
Campbell, William	Bangalore		'24	
Capers, William	Asbury		'21	
Carey, Eustace	Calcutta		'15	
Carey, Felix	Rangoon		'07	
	Ava		'13	
Carey, Jabez	Amboyna		'14	
	Agimeer		'19	
Carey, Lott	West Africa		'21	
	Liberia			
Carey, William, D. D.	Calcutta		1793	
	Mudnabatty		1794	
	Serampore		1799	
Carey, William, Jr.	Sadamah'l		1808	
	Cutwa		'10	
Carruthers, J. J.	Crimea		'21	
Carver, Robert	Ceylon		'16	
	Jaffnapatam	*a*	'22	
Carvosso, Benjamin	New South Wales	*a*	'21	
	Van Diemen's Land	*a*	'22	
Catterick, Thomas	Kingston			
	Shefford	*a*	'22	
Catts, James	West Indies		'16	
	Dominica	*a*	'22	
Chamberlain, John	Serampore		'03	
	Cutwa		'04	
	Agra		'10	
	Sirdhana		'13	
	Monghyr		'16—17	1821
Chamberlain, Wm.	Brainerd		'18	
	Wills Town		'23	
Chambers, Hiram	Bellary		'21	
Chapman, Epaphras	Union		'20	
	Hopefield		'23	
Chapman, Joseph	West Indies			
	Tortola			July 1, 1821
Chapman, Joseph, Jr.	West Indies	*a*	'17	
Chater, John	Serampore		'06	
	Rangoon		'07	
	Colombo		'12	
Cheeswright, James	West Indies	*a*	'19	
	Demarara	*a*	'22	
Christensen, Thomas	Labrador	*b*	'15	
Christian,	Calcutta		'23	
Clarke,	St. Vincent		1786	

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Clarke, Samuel	Gage Town	*b* 1816	
Clemens, Anton, M.A.	Gnadenthal	'15	
	Groenekloof	*a* '23	
Clinch, John	Trinity Bay	*b* '15	
Clode, Samuel	Otaheite	1797	
	Port Jackson	1798	1799
Close, Titus	Madras	*a* 1820	
	Negapatam	*a* '22	*l* '23
Clough, Benjamin	Galle	'14	
	Colombo	'15	*l* 1823
Cook, John	Otaheite	1797	
	Port Jackson	1798	
Coe, Alvan	Ottawas	1822	
Coke, Dr.	West Indies	1786	1814
Coll, D. M.	St. Stephen		
Collie, David	Malacca	1822	
Collins James	Gold Coast		
Colman, James	Rangoon	'18	
	Chittagong	'20	
	Cox's Bazar	'21	July 4, 1822
Colmar, John	West Indies	'16	
	Tortola		Sept. 1818
Compere, Lee	Kingston	'15	*l a* 1818
	Withington	'23	
Connor, James	Malta	'18	
	Constantinople	'19	*l* 1821
Cook, Charles	Jerusalem	'24	
Cooper, John	Bombay	'23	
Corner, W. F.	Bushmans	*b* '15	
Cornish,	Dacca	'12	
Cossit, Ranni	Yarmouth		1816
Cotton, C.	Dunham	'04	
Cotton, John	Marshpee	*b* 1693	
Coultart, James	Kingston	'17	
Coultas, William	St. Kitts	*b* '16	
Cousin, Douglass	Karass	'03	1804
Coven, James F.	Otaheite	1797	
	Port Jackson	1798	
Cox,	Basse Terre		
Cran, George	Visagapatam	'05	'09
Crane, James C.	Tuscarora	'17	*l* 1823
Crane, Robert H.	Parrsborough	'21	
Crawford, Alexander	Bombay	'23	
Crawford, Andrew J.	Cherokees	*a* '23	
Crisp, Edmund	Madras	'22	

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Crofts, John	West Indies	*a* '21	
	Port Antonio	'23	
Crook, Wm. Pascoe	St. Christina	1797	*l* 1798
	Eimeo	*a* '16	
	Wilks' Harbor	'18	
Croscomb, William	West Indies	*b* '17	
	Gibraltar	*b* '22	
Crowe, William	Quilon	'23	
Cubit, G.	St. John		
Curtin, James	Antigua	*b* '17	
Dace, John	West Indies	'06	
	St. Bartholomew		Sept. 2, 1821
Dall, Nicholas	Tranquebar	1719	
Dame,	Tranquebar	1757	
Damus,	St. Croix		
Darling, David	Eimeo	'17	
	Burder's Point	'19	
David, Christian	Greenland	1733	
Davies, Henry	West Indies	*a* '21	
	St. Christopher	*b* '23	
Davies, John	Otaheite	'01	
	Huaheine	'18	
	Papara	'20—21	
Davies, John	Bahamas	'19	
	Spanish Town	*a* '23	
Davies, John	George Town	*b* '14	
Davies, William	Freetown	*a* '16	*l* 1818
Davis, D. G.	Nevis	*a* '18	
Dawn, James	Jamaica		
Dawson,	Coosawaytee	'23	
Dawson, James	Visigapatam	'15	
Dawson, Thomas	Madras	'16	'18
De Bruyn	Chittagong	'12	'17
Decker, Henry C.	Wilberforce	'18	
De Cruz, Domingo,	Goamalty	'12	
	Midnapore	'17	
Deerr, William James	Burdwan	'19	
Dehm,	Sarepta		
	Pilgerhut	1738	
	Hope	1757	
Dehne, Lewis C.	Paramaribo	1774	
	Bambey	1778—9	
Deininger, T. C.	Malta	'22	1824
Dencke, Christopher F.	Fairfield	*b* '13	
	New Fairfield	'15	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Desbrissy, Albert	Nova Scotia	*b*	'22	
Desgranges, Augustus	Tranquebar		'04	
	Visigapatam		'05	July 2, 1810
Dexter, Thomas	Couva		'23	Jan. 12, 1824
Diblee, Frederick	Woodstock	*b*	'15	
Dickson, John	Karass		'03	
	Astrachan		'15	
Diemer,	Calcutta		1774	
Diering,	Batavia	*a*	'21	
Dieterick, Henry	Zuerchthal		'22—3	
Dittrich, Augustus	Persia		'23	
Dixon, Myles C.	Grenada	*b*	'16	
Dober, Leonard	St. Thomas		1732	
Dodge, Nathaniel B.	Harmony		'21	
Donaldson, John	Surat		'17	1818
Douglas,	Soojunpore		'22—3	
Dawson, William	Bahamas	*b*	'16	
	Bermuda			
Dunbar, James	Bermuda	*b*	'22	
Duncan, Peter	W. Indies	*a*	'20	
	Spanish Town	*a*	'23	
During, Henry	Gloucester		'16	
Eberle, J. Michael	Greenland	*b*	'16	
Ebner, E.	Pella		'11	
	Africaner's Kraal		'15	*l* 1819
Edmonds, James	South Africa		1799	
	Bengal		'00	
Edmonds, John	Chinsurah		'24	
Edmonson, Jonathan	Grenada		'22	
Edwards, Edward	Lily Fountain		'18	
	Corannas		'24	
Edwards, Jonathan	Stockbridge, Ind.		1751	*l b* 1758
Edwards, William	Zak River		1799	
Egede, Hans	Greenland		1721	*l* 1737
Egede, Paul	Greenland		1734	*l* 1740
Ehrhardt, J. P.	Matura		'04	
	Caltura		'15	*l a* 1817
Elden, James	Otaheite		'01	
Elliot, John	Indians		1646	
Elliot, Richard	Tobago [Coast	*a*	'08	
	Georgetown & W.	*a*	'15	*l* 1824
Elliot, Charles	Upper Sandusky		'24	
Ellis,	Antigua		'18	
	Cedar Hall		'21	
	Jamaica		'24	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Ellis, William	Bermuda	*b*	'17	
Ellis, William	Trinity Bay	*b*	'22	
Ellis, William	Eimeo		'17	
	Huaheine		'18	
	Hanaroorah		'22	
Ely, James	Wimaah		'23	
England, John F.	Madras		'23	
Erskine, George	Ceylon		'14	
	Galle		'15	
	New South Wales	*a*	'22	
Evans, Charles	Padang		'21	
Evans, Evan	Bethelsdorp		'17	
	Paarl		'18	
Evans, John	Lattakoo	*a*	'16	
Eyre, John	Otaheite		1797	
Fabricius,	Madras	*b*	1780	
Fabricius, Christian	Gnadenhutten			1755
Felvus, John	W. Indies	*a*	'20	
	Nevis	*a*	'22	
	Dominica	*a*	'23	
Fenn, Joseph	Cotym		'18	
Fernandez, Ignatius	Dinagepore		'04	
Ferry, William M.	Mackinaw		'23	
Ficklin,	Rogersville			
Fink, J. C.	Chittagong & Arracan	*a*	'21	
Finley, James B.	Upper Sandusky		'21	
Finn,	Amboyna		'19	
Finney, Alfred	Dwight		'20	
Fish,	Marshpee			
Fishpool, J.	Bedeque			
Fisk, Pliny	Smyrna		'20	
	Malta		'22	
	Jerusalem		'23	
Fleig, C.	Greenland	*b*	'16	
Fleming, John	Mosquito, Ind.		'24	Sept. 1824
Fleming, Robert	Madras		'17	
	Malacca		'19	
Fletcher, Joseph	Bombay	*a*	'20	*l a* 1822
Fletcher, Joseph	W. Indies	*a*	'22	
	St. Vincent		'23	
Fliegel, J. G.	Greenland			
Forbes, Andrew	Bangalore		'20	
	Belgaum		'21	
Forsyth,	Hindostan	*b*	'06	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Fountain, John	Mudnabatty		1796	
	Serampore		1799	Aug. 20, 1800
Fowles,	Guyah		1815	
Fox, William B.	Ceylon		'18	
	Colombo	*a*	'19	*l* 1824
Fraser, Charles	Astrachan		'14	
	Orenberg		'15	
French, Patrick	W. Indies	*a*	'19	
	Antigua	*a*	'23	
Fritsch, J.	Groenekloof	*b*	'16	
	Gnadenthal			
Frost, Edmund	Bombay		'23	
Fyvie, Alexander	Surat		'22	
Fyvie, William	Surat		'15	
Gaericke,	Jews			
Galloway, James	Karass		'05	
Gambold, John	Spring Place		'05	
	Oochgelogy		'21	
Ganson, J. Nicholas	Sharon	*b*	'16	*l* 1619
Gattermeyer, Leonard	Gnadenhutten			
Geisler, John Earnest	Madras	*b*	1733	
Genth, Wm. Christian	Hope		'12	
	Good Intent & Co-[pename		'17	
	Paramaribo		'20	
Gerber, John	Bathurst		'23	
Gericke, Chr. Wm.	Cuddalore		1767	
	Madras			
	Vellore			Oct. 3, 1803
Gick, John	New Providence		'21	
Gilgrass, William	West Indies	*a*	'18	
	Nevis	*a*	'23	
Gilleson, John	Sierra Leone		'19	Aug. 10, 1819
Glen, William	Astrachan		'17	
Glitsch, Zacharias,	Labrador		'22	
Gloeckler, C.	St. Jan	*b*	'16	
Godden, Thomas	Spanish Town		'19	Nov. 23, 1824
Goetz,	St. Croix	*a*	'20	
Goldberg, J. P.	Dresden		'22	
Goodell, William	Beyroot		'23	
Goodrich, Joseph	Kiruah		'23	
Gordan, John	Visigapatam		'09	
Gordan, Robert	Myminsing	*a*	'23	
Gorcke, J. Gottfried	Greenland		1782	
Goy, William D.	West Indies		'18	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Goy, William D.	Barbadoes		1822—3	
Graf, C. E.	Paramaribo		'16	
Grant,	Serampore		1799	1799
Graves, Allen	Mahim		'18	
Gray, Andrew	Tuscarora	*a*	'09	
Gray, John	Orenberg		'18	
Greenwood, William	Calcutta		'16	
	Chunar		'18	
Greig, Peter	Kondaia		1798	1800
Griffiths, David	Madagascar		'21	
Griffiths, Thomas	Ceylon		'16	
	Galle		'17	*i* 1819
Grill,	Canara	*a*	'23	
Grillich, J. G.	Greenland	*b*	'16	
Grimshaw, Jacob	W. Indies		'20	
	Nevis	*b*	'24	
Gruender, Samuel	Jamaica	*b*	'16	1818
Grundler, John E.	Tranquebar		1709	Mar. 19, 1720
Guettner, John	Pilgerhut		1738	
Haensel, John Gottfried	St. Thomas	*b*	'16	
Hafa, John	Hope		'12	
	Good Intent & Co-[pename		'17	
	Jamaica	*a*	'19	
Hagen, John Joachim	Sandusky	*b*	'15	
Haigh, John	Brigus	*b*	'22	
Halter, A.	Labrador	*a*	'11	
	Enon		'22	
Hall, Gordon	Bombay		'13	
Hallbeck, Hans Peter	Gnadenthal	*a*	'19	
Heman, Adam	New Fairfield	*b*	'21	
Hamilton, Robert	New Euttakoo		'17	
Hammel,	St. Christopher		1787	
Hampden,	Beerbhoom	*a*	1822	
Hampson, John	Calcutta		1819	Sept. 1820
Hands, John	Bellary		1810	
Hardie, John	Karass		1803	1804
Harle, John	Chinsurah		1817	
	Calcutta		1821	Aug. 1822
Harning,	Witte Rivier			
Harris,	Perth		1819	
Harris, John	Otaheite		1797	
Harris, Thompson S.	Senegas		1821	
Harrison, Thomas,	West Indies	*a*	1821	
	Tortola	*a*	1823	
Harte,	Freetown		1824	
Hart, J.	Cutwa		1817	
	Sioree	*a*	1819	

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Hart, J.	Calcutta	*a* 1820	
Hartley, John	Malta	1824	
Hartley, Joseph	West Indies	1819	1820
Hartwig,	West Africa	1804	
Harvard, William M.	Colombo	1814	*l a* 1819
Hassel, Rowland	Otaheite	1797	
	Port Jackson	1798	
Hasting, John	Labrador	*b* 1815	
Haubroe, Lawrence P.	Vepery	1819	
Haven, Jens	Labrador	1764	
Hawkins,	Macarthy's Island	1824	
Hawley,	Marshpee	1757	1807
Hay, Andrew	Karass	1803	1804
Hayward, James	Otaheite	1801	
	Matavia	1817	
Head, Michael	Bahamas	*b* 1816	May, 1818
Heckwelder, John G. E.	Friedenstadt	1771	
	Gnadenhutten	1801	*l* 1810
Hellendoorn,	Macassar	1820	
Helm, Henry	Namaquas	1810	
	Griqua Town	1815	
Hendrickson, W.	Nevis	*a* 1824	
Henn, Christian B.	Labrador	*b* 1818	
Henry, William	Otaheite	1797	
	Eimeo		
Hick, John	Stanstead	1822	
Hickson, James	Trinity Bay	*b* 1822	
Hickson, Thomas	Bonavista		
	Burin	*b* 1822	
Hill, James	Calcutta	1822	
Hill, Micaiah	Calcutta	1822	
	Tally Gunge	1823	
Hillier, Daniel	West Indies	*b* 1816	
	Quebec	*a* 1822	
	Antigua	*b* 1824	
Hirst, John	West Africa	1812	
	West Indies	*a* 1818	
	St. Bartholomew	1823	
Hobbs,	New Zealand	1823	
Hock, Samuel	Antigua	*b* 1816	
	Carmel	1821	
	Fairfield	1823	*l* 1824
Hocker, Frederick W.	Persia	1747	*l* 1760
Hodge, John	Anguilla	*a* 1821	
Hodges, Peter	Otaheite	1797	
	Port Jackson	1798	
Hodgson, Thomas L.	Cape Town	1821	
	Maquasse	'23	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Hoff, L.	Poland Jews		'22	
Hoffman,	Enon		'18	
	Groenekloof		'22	
Hohe, E.	St. Thomas	*b*	'16	
Holland, John F.	Flint River			
Holmes, E.	Tuscarora		'01	
Holtzbergh, I. G.	Hindostan		1796	
	Tanjore	*b*	1799	
Holzberg,	Groenekloof		'22	
Hoole, Elijah	Bangalore		'21	
	Seringapatam		'23	
Hooper, F. G.	Bethelsdorp	*a*	'17	
Horne, James	West Indies	*a*	'17	
	Montego Bay	*a*	'23	
Horner, John	Bombay		'16	*l a* '21
Hornig,	Enon		'18	
Horst, Henry	Tanjore		'06	Aug. '10
Horton, William	Van Diemen's Land	*a*	'21	
	New South Wales			
Horton, Azariah	Long Island		1741	*l* 1753
Hough, George H.	Rangoon		'16	
Hoyer, J.	Friedensthal	*b*	'15	
Hoyt, Ard	Brainerd		'16	
	Wills Town		'24	
Hudson, John	W. Indies	*a*	'17	
	Jamaica			*a* '20
Huddlestone, John	Freetown		'21	'23
Huebner, Christian	Sarepta		'15	
Huenerbein, F. D.	St. Thomas	*b*	'16	
Hughes, Benjamin F.	Hayti		'24	
Hughes, Robert	Goree		'15	
Hume, Alexander	Ceylon		'19	
	Matura		'20	
	Caltura	*a*	'22	
Humphreys, James	Malacca		'21	
Hurat, Thomas	St. Kitts	*b*	'16	
Hutteman, George H.	Cuddalore		1759	
	Madras			1781
Hutchinson,	Macquarie Harbor			'23
Hyde, Thomas K.	West Indies		'19—20	
	Montserrat	*a*	'23	
Ihren,	Greenland			
Ince, John	Malacca		'13	
	Georgetown		'19	
Inglis, Charles	Chester	*b*	'15	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Isles, Samuel	St. Thomas		1748	
	Antigua		1756	1764
Israel, Christian G.	St. Croix		1739	
Jack, John	Karass		'19	
Jackson, Elijah	Ceylon		'16	
Jackson,	Canara	*a*	'24	
Jackson, George	W. Indies	*a*	'16	
	Windsor	*b*	'22	
Jackson, John	Wm. Henry		'12	
Jaenicke, Joseph D.	Hindostan		1787	
	Tanjore	*b*	1798	May 10, 1800
Jahans,	Serampore			
Janion, C.	West Indies	*a*	'19	
	Dominica		'23	
Jantz, Lambert	Griqua Town	*b*	'07	'15
Jefferson, John	Otaheite		1797	'07
Jeffreys, John	Tananarivoo		'20	
	Anbatoumanga		'24	
Jenkins, L.	Quebec		'20	
Jenkins, John	Kingston		'24	
Jenkins,	Oneidas		'09	
Jersey, Henry de	Calvados	*b*	'21	
Jessen, J.	St. Croix	*b*	'15	
Jetter, John Andrew	Burdwan		'19	
	Calcutta		'21	
Johannes,	Chittagong			
Johansen, John	Basse Terre	*b*	'16	
John, Dr.	Tranquebar	*b*	1773	'13
Johns,	Calcutta		'12	'13
Johnson, E.	Fort Wellington			
Johnson, F.	Hatley		'20	
Johnson, William A.B.	Regent's Town		'16	May 3 '23
Johnstone, George	West Indies		'03	
	Morant Bay			'21
Jones, David	Tamatave		'18	
	Mauritius		'19	
	Tananarivoo		'20	
Jones, David T.	Red River Settle't.		'23	
Jones, David	W. Indies	*a*	'17	'19
Jones, Evan	Valley Towns		'21	
Jones, Elliot	Cape Henry		'19—20	
Jones, T.	Otaheite		'21	
	Papara		'22	
Jordan, Polycarp	Tranquebar		1709	
Joubert, P. J.	Zoar	*a*	1816	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Jowett, William	Malta		'15	
Judson, Adoniram D.D.	Rangoon		'13	
	Ava		'24	
Juggunatha,	Balasore			
Jung,	St. Thomas	*a*	'21	
Jung, Michael	Spring Place	*b*	'16	
Junghans,	St. Croix	*a*	'21	
Jungmichel,	Ternate		'19	
Kaltofen, J. A.	Sharon,	*b*	'16	
	St. Christopher		'19	
	Bethesda			1822
Kam, Joseph	Amboyna		'14	
Kamm,	Hope			
Kay, Stephen	S. Africa		'19—20	
	Lily Fountain	*b*	'21	
	Graham's Town		'23	
Keeling,	Malta		'24	
Keith, James	Calcutta		'16	Oct. 1822
Kenney, Richard	Bombay		'20	
Kerpezdron, A. de	Mer	*a*	'20	
Kerr, N.	Rangoon		'11	
	Allahabad		'14	
	Delhi		'17	
Kidd, Samuel	Malacca		'24	
Kidlinger, John	Pullicat		'21	
Kiernander, John Z.	Cuddalore	*b*	1746	
	Calcutta		1758	*l* 1788
King, R. F.	Barbadoes	*b*	1824	
King, James	Malta		'22	
	Jerusalem		'23	
King, William	Windsor	*b*	'15	
Kingsbury, Cyrus	Brainerd		'17	
	Elliot		'18	
	Mayhew		'20	
Kircherer,	Zak River		1799	
	Graaff Reynet		1806	
Kirkland, Samuel	Oneidas		1766	1808
Kistenmacher, John H.	Tranquebar		1719	
Kitchingman, James	Steinkopff		1817	
	Bethelsdorp		'21	
Klein, Johathan S.	Gambier		'14—15	
	Isles de Loss		'19	
Kleine,	Madras		1744	
Kleinschmidt, John C.	Greenland	*b*	'16	
Kleist,	St. Jan	*a*	'23	

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Kmock, J. George	Labrador	*b* '15	
Knagg,	Riviere du Loup	'20	
Knaus, G. Frederic	Labrador	*b* '15	
Knibb, T.	Jamaica	'23	1824
Knight, Charles	Gloucester	'24	
Knight, Joseph	Nellore	'18	
Knight, R.	Garbonear	'22	
Knill, Richard	Madras	'16	
	Travancore	'18	*i* 1819
Knill, T.	Kingston	'23	
Knowlan, James	Montreal	*a* '22	
Koeper, J. F.	Labrador	*b* '16	
Koerner, John	Labrador	*b* '16	
Kohlmeister, Ben. G.	Labrador	*b* '15	
Kolhoff, John Caspar	Tranquebar	1739	
Kolhoff, John Caspar, jr.	Tanjore	1787	
Kramer, Cornelius	Griquatown	'02	
	Bosjesveld	*b* '16	
Kranich,	Greenland		
Krisnoo, Paul	Serampore	'04	
	Pandua	'13	
	English Bazar	'14	
	Serampore		1822
Kristna, Presaud	Serampore	'03	
Kristna, Das	Goamalty	'08	
Kuester, J. Adolphus	Labrador	*b* '15	
Kunath, Adam	Labrador	*b* '15	
Kureem,	Allahabad	'14	
Lacy, C.	Cuttack	'23	
Lacroix,	Chinsurah	'21	
Laidler, Stephen	Bangalore	'20	
Lambrick, Samuel	Kandy	'18	
	Cotta	'22	
Lane, George	Mandanaree	'20	
	Freetown	'22	April, 1823
Lang, John	Jamaica	*b* '16	June 4, 1818
Langballe,	Paramaribo	1788	*i* 1821
Lange, Olaus	Greenland	1728	
Larcom, W.	Tobago	'19	Nov. 1820
La Roche, Benedict	Calcutta	'20	Aug. 1821
Lawry, Walter	New South Wales		
	Tongataboo	'22	
Lawson, John	Calcutta	'12	
Le Brun, John	Port Louis	'14	
Le Brunn,	Timor	'20	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Lee, William	Visigapatam		'09	
	Ganjam		'13	
	Madras		'16	† 1817
Leeds, J.	Elisabeth Town		'18	
Leeming, W.	Chippewa		'20	
Leeming, Ralph	Ancaster		'16	
Le Fevre, Clement F.	Orford and Ascot		'23	
Lehman, J. C.	St. Croix	b	'16	† 1823
Lehmann, J.	Greenland		'16	
Leigh, J.	Twillingate	b	'18	
Leigh, Samuel	Sydney	a	'21	
	Wangaree		'22	
Leitner, J. M. Peter	Gnadenthal			
	Groenakloof	b	'16	
	Hemel en Aarde		'23	
Lemmerz, John	Gnadenthal		'15	
	Enon		'21	
Leonard, Owen	Serampore	b	'17	
	Dacca	b	'19	
Leopold, Tobias	St. Thomas		1732	
Lesley, J. Frederic	Gnadenhutten			1755
Leslie,	Monghyr		'23—4	
Lewis, John	West Indies	b	'16	
Lewis, Thomas	Otaheité		1797	† 1798
Lewis, W. B.	Jerusalem		'23	
Light, James	Jamaica	b	'16	
Lill, William	Grenada			Dec. 1816
Loos, John Gottlieb	Sarepta	b	'14	
Loveless, William C.	Madras		'06	
Lowndes, Isaac	Malta		'16	
	Zante		'19	
	Corfu		'22	
Luckenback, Abraham	Sandusky	b	'15	
	New Fairfield	b	'17	
Luckock, R.	Antigua		'19	
Luddard, J.	Gaspe		'19	
Lundberg, John	Labrador	b	'16	
Lusher, K.	Montreal			
Lutzke, J. Daniel	Surinam		1794	
	Someladyk	b	'15	
	Paramaribo		'19	† 1823
Lynch, James	Jaffnapatam		'14	† 1824
	Madras		'20	
Mack, J.	St. John, Ant.	b	'16	
M'Alpine, George	Karass		'05	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
M'Alpine, George	Orenburg		'15	
M'Caul, A.	Poland Jews		'20—21	
M'Cauley,	Hamilton		'18	
M'Coll, Duncan	St. Stephen	*a*	'22	
M'Coy, Isaac	Fort Wayne	*a*	'19	
	Carey		'22	
M'Daniel, Daniel G.	Asbury	*a*	'24	
Mackintosh, L.	Allahabad		'16	
M'Intyre, John	Jamaica	*a*	'18	
M'Kenney, John	Ceylon		'16	
	Caltura		'19—20	
	Colombo	*a*	'23	
M'Pherson,	Astrachan		'19	
Maddock, Joseph	W. Indies		'17	
	Montserrat		'20	May, 1821
Mahr,	St. Thomas	*b*	'16	
Magga, William	St. Christopher	*a*	'22	1824
Main, Edwards	Otaheite		1797	
	Port Jackson		1798	
Maisch, Jacob	Burdwan		'22	
Malleappa, Francis	Oodooville			
Manenberg,	Cape Town		'01	
Manjki-sha,	Goamalty		'15	
Mansfield, Ralph	New South Wales	*b*	'22	
	Van Djemen's Land	*a*	'22	
Marc, J. D.	Frankfort			
Mardon, Richard	Serampore		'05	
	Rangoon		'07	
	Goamalty		08	1812
Marquard, J.	Pella	*a*	'14	
	Clan William	*b*	'22	
Marsden, Samuel	Parramatta			
Marshall, John	Fredericton		'22	
Marshman, Josh. D. D.	Serampore		1799	
Marsveld, Henry	Gnadenthal		1792	Sept. 1822
Martin, Trangott	Labrador	*b*	'15	1821
Martyn, Henry	Dinapore		'06	
	Cawnpore		'09	
	Shiraz		'11	Oct. 1812
Massie, James	Madras		'23	
Mault, C.	Nagracoil		'19	
May, Robert	Calcutta		'12	
	Chinsurah		'13	Aug. 1816
Mayhew, Experience	Martha's Vineyard		1694	1754, æ91
Mayhew, John	Martha's Vineyard		1673	1689

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Mayhew, Thomas	Martha's Vineyard	*a*	1660	1680 æ93
Mayhew, Thomas, Jr.	Martha's Vineyard		1642	1657
Mayor, Robert	Galle		'18	
	Baddagamme		'19	
Mead, Charles	Madras		'15	
	Travancore		'17	
	Nagracoil		'19	
Medhurst, Walter H.	Malacca		'17	
	George Town		'20—21	
	Batavia		'22	
Mehlhose,	Greenland	*a*	'19	
Meigs, Benjamin C.	Batticotta		'17	
Meismer, John S.	Labrador	*b*	'15	
Mentzel, Jonathan	Labrador	*a*	'19	
Mentzel, Henry	Greenland		1783	
	New Hernhut			1819
Mercer, James	Georgetown		'19	
	Jordan Hill		'22	
Messeeh, Abdool	Agra		'13	
Messer, J. G.	Bethelsdorp		'16	
	Pacaltsdorp		'19	
Metzger, G. W. E.	Wilberforce		'23	
Miller, George	Newport			
	Sheffield		'22	
Milne, Wm. D. D.	Canton		'13	
	Malacca		'15	June, 1822
Milton, Samuel	Malacca		'18	
	Sincapore		'19	
Milzoug, Henry	Greenland		1728	
Mitchell, Donald	Bankote		'23	1823
Mitchell, James	Bombay		'23	
Mitchell, John	Karass		'05	
	Astrachan		'15	
Moehne, J. H.	Greenland	*a*	'16	
Moffat, Robert	Africaner's Kraal		'18	
	Griqua Town		'19	
	New Lattakoo		'21	
Moihardt, J. L.	Labrador	*b*	'15	
Montgomery, John	Tobago		1789	
Montgomery, Wm. B.	Harmony		'21	
Moore,	Serampore		'04	
	Patna		'07	
Moore, Wm.	Digah		'09	
Moore, Roger	Bahamas	*b*	'16	
	Turks Island		'21	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Morgan, John	Mandanaree		'21	
	Bathurst		'23	
Morgan, Thomas	West Indies	*b*	'16	
	Basse Terre	*a*	'24	
Morhardt, John Lewis	Labrador		'15	
Moritz,	Poland Jews			
Morris, Thomas	Benares		'21	
Morrison, Rob't. D.D.	Canton		'07	
Mortier, John	Nevis	*b*	'16	
Morton,	Calcutta		'23	
Moseley, Samuel	Mayhew		'23	Sept. 1824
Mountain, George	Fredericton			
Mountain, S.	Cornwall		'18	
Mowatt, James	Bangalore		'21	
	Negapatam		'22	
Mueller, Frederic	Amboyna		'21	
Mueller, Jensen, F.	Labrador	*b*	'15	
Mueller, Valentine	Greenland	*b*	'16	
Mueller,	St. Croix	*a*	'19	
Mundy, George	Chinsurah		'19	
Murray, Thomas	Grenada	*a*	'23	
Myers, Frederic	Matilda		'21	
Nanaperagason	Tanjore			
Nash, Norman	Green Bay		'24	
Naudi, Cleardo	Malta	*a*	'17	
Neat, Charles	Leghorn		'23	
Neely, Richard	Cherokees	*a*	'24	
Nelson, John	West Indies	*a*	'20	
	Tobago	*a*	'23	
Newby, Joseph	Antigua		'08	
	Cedar Hall		'24	
Newell, Samuel	Bombay		'14	May, 1821
Newstead, Robert	Ceylon		'17	
	Kornegale	*b*	'22	" 1824
Nichols, John	Tannah		'18	
Nicholson, Thomas	Madras		'19	1822
Nidherama,	Berhampore	*a*	'16	
Nissen, Jacob	Labrador	*b*	'15	
Nitchman, Martin	Gnadenhutten			1755
Norris,	Cornwallis	*b*	'19	
Norton, Thomas	Allepie		'16	
Nott, Henry	Otaheite		1797	
	Matavia		'17	
Nott, Samuel	Bombay		'13	" 1815
Nriputa, Sing	Allahabad		'16	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Nriputa, Sing	Lucknow		'17	
Nurottuma,	Jessore			
Nylander, Gustavus R.	West Africa		'06	
	Yongroo Pomoh		'12	
	Kissey		'13	
Oakes, Francis	Otaheite		1797	
	Port Jackson		1798	
Obuck,	Tranquebar		1739	1745
Occum, Sampson	Oneida, Ind.		1761	
	Brothertown		1788	a 1790
Odenwald	Hope			
Ohneberg, George	St. Croix		1753	
Ohnsorg	Greenland		1734	
Oke, Wm.	W. Indies	a	'21	
	Antigua	a	'23	
Olufsen, Jens	Antigua	b	'16	
	Grace Bay			
Ormond, J. M.	Eimeo		'17	
	Borabora		'21	
Orth, George	Petit Revier	a	'22	
Osborne, Thomas	Batticalae		'18	
	Jaffnapatam	b	'21	1823
Osgood, Henry	Oneida			1824
Pacalt, Charles	Pacaltsdorp		'13	Nov. 1819
Paezold, Charles Wm.	Vepery		1798	1817
Palm, J. D.	Ceylon		'04	
	Tillipally		'05	1812
Parkin,	Chambly		'19	
Parkin, Joseph	West Indies		'20	
	Tortola	a	'23	
Parkinson, W.	West Indies	a	'21	
	Jamaica	a	'23	
Parks,	Narraganset Ind.		1733	
Pearce, Levi	Smyrna		'20	
	Jerusalem		'21	
	Alexandria			Feb. 10, 1822
Partsch,	Gnadenhutten			
Parvin, Theophilus	Buenos Ayres		'23	
Peterson, Alexander	Karass		'03	
Payne, Thomas	Bedeque	b	'22	
Payne, T.	St. Vincent	a	'23	
Peabody, Oliver	Natick		1721	1752
Peacock, Henry	Agra		'11	
	Chittagong		'18	Nov. 1820
Pearce, Wm. H.	Calcutta		'17	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Pearson, J. D.	Chinsurah		1819	
Peggs, J.	Cuttack		'22	
Pemberton, J. B.	St. Christopher			
Penney, James	Calcutta		'16	
Pennington, William G.	Hayti		'24	
Pennock, Thomas	West Indies	a	'19	
	St. Martin	a	'23	
Pernander, Nicholas	Tillipally			
Perowne, John	Burdwan		'20	
Peter, John	Balasore		'10	
	Calcutta		'17	
Petersen,	Flint River	b	'16	
Petersen, J. N.	St. Jan	b	'16	'22 æt. 32
Petri, C. G.	German Jews			
Petruse,	Jessore		'12	
Petumber, Shinga	Serampore		'04	1805
Philip, W.	Gold Coast			
Philip, John, D. D.	Cape Town		'19	
Phillipps,	Jamaica		'23	
Phillips,	Annatto Bay		'24	
Phillips, Joseph	Batavia		'17	
	Samarang		'18	
Pickavant, J.	Black Head			
	Harbor Grace	b	'22	
Pidgeon, George	St. John		'14	
Piggott,	Sierra Leone		'24	
Pinkerton, Robert	Karass		'05	
Pixley, Benton	Harmony		'21	
	Neosho		'24	
Platt, George	Eimeo		'17	
Plutscho, Henry	Tranquebar		1706	
Pohle, Christian	Trichinopoly		1777	Jan. 28, '18
Pollard, Richard	Sandwich		'04	
Polzenhagen, David	Tranquebar		1750	
Poole, George	West Indies	b	'16	
Poor, Daniel	Tillipally		'16	
	Batticotta		'23	
Pope, Henry	Melburne			
	Stanstead		'23	
Pope, John	St. Vincent	a	'23	
Pope, John	Shelburne	a	'22	
Pope, Richard	Caldwell's Manor	a	'21	
Popp,	Greenland		'22	
Posey, Humphrey	Valley Towns		'16	
Potter, William	Creek Path		'21	
Powell, Isaac S.	West Indies	a	'21	
	Trinidad	a	'23	
Pramdas,	Jessore			

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Prankrishna,	Berhampore	1815	
	Tumlock	'20	
	Jungipore	'22—3	
Prasse,	Fantimania	'06	
	Bashia,		1809
Presser, Martin	Gnadenhutten		1755
Pressler, Christian F.	Hindostan	1727	
	Tranquebar	*b* 1735	*a* 1739
Price, Jonathan D.	Rangoon	1821	
	Ava	'22	
Priestly, James	Nova Scotia	*b* '22	
Pritchard, George	Otaheite	'24	
Pritchett, Edward	Rangoon	'09	
	Visigapatam	'11	1820
Procop, John G.	Basse Terre	*b* '16	
	St John	'23	
Powel, Isaac S.	Trinidad	*b* '23	
Puckey, James	Otaheite	1797	
	Port Jackson	1798	
Puckey, William	Otaheite	1797	
	Port Jackson	1798	
Punchanun,	Jessore		
Putron, J. D.	Wm. Henry		
Putron, John de	Bintonville	*a* '22	
Quaque, Philip	Cape Coast	1766	*a* 1816
Raban, John	Freetown	1824	
Raby, John	West Indies	*b* '17	
Rahmn, Cornelius	Irkutsk	'17	
	Sarepta	'19	
Ram, Presaud	Goamalty	'08	
Ramsch, J. G.	St. Thomas	*b* '16	1817
Randall, J.	Serampore	'16	1819
Randt,	Sommelsdyk	*b* '16	
Ratcliffe, William	Spanish Town	1816	
	Falmouth	'24	
Rauch, C. Henry	Shekomeko	1740	
Raynar, Moses	West Indies	*b* 1816	
	Grenada	*a* '23	
Rayner, Jonathan	West Indies	*b* 1816	*l a* 1820
Read, James	Graaff Reynet	1801	
	Algoa Bay	1802	
	Bethelsdorp	1803	
Read, William	Amlamgodde	1805	
Reaves William	Bellary	1817	
Reichardt, J. C.	Poland Jews	1824	
Reichardt, Theophilus	Calcutta	1823	
Reily,	Mymensing	1822—3	
Reily,	Samarang	1815	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Render, Samuel	Royapettah		1816	
Rennar, Melchior	West Africa		'04	
	Bashia	*a*	'08	
	Canoffee		'15	
	Leopold		'18	
	Kent	*a*	'21	Sept. 9, 1821
Rhenius, Charles T. E.	Madras		'15	
	Palamcotta		'20	
Richards,	Futtyghur		'21	
Richards, James	Batticotta		'17	
	Tillipally		'21	Aug. 3, 1822
Richards, William	Lahinah		'23	
Richey, Mathew	Ramsheg	*a*	'22	
Richsteig, Samuel	Tranquebar			1735
Richter, Charles F.	St. John, Ant.	*b*	'16	
Richter,	Sommelsdyk	*b*	'16	
Rickets, J. W.	Moorshedabad		'16	
	Serampore	*a*	'19	
Ridsdale, James	Madras		'20	
Ridsdale, Samuel	Madras		'24	
Riley, Calvarley	West Indies	*b*	'15	
Ringletaube, William T.	Travancore		'04	
	Tinnevelly		'06	
	Travancore		'10	*l a* 1816
Robbins, Ludovicus	Ottawas		'23	
Roberts, Joseph	Ceylon		'19	
	Batticaloe		'20	
	Trincomale	*a*	'22	
Roberts, Thomas	Valley Towns		'21	*l* 1824
Robinson, William	Serampore		'06	
	Rangoon		'07	
	Barbaree		'09	
	Batavia		'13	
	Bencoolen		'21	
Robens,	St. John, Ant.		'21	
Robson, Adam	Bootchuanas		'24	
Rolph, Romaine	Amherstburg		'19	
Rosen, David	Vepery		'19	
	Trichinopoly		'20	
Ross,	Orenberg		'18	
	Crimea		'21	
	Astrachan		'23	
Rottler, J. P.	Tranquebar	*b*	1798	
	Tanjore			
	Vepery			
Rowe, John	Jamaica		1814	1815
Rowe, Joshua	Serampore		'04	
	Digah		'11	1823

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Rowland, Thomas	Shelburne	*b* '16	
Rughoo	Allahabad		
	Guyah		
Saltet, Bernhard	Odessa	'20	
Sampson, W.	Grimsby	'17	
Sanderson,	Sharon	*a* '23	
Sartorius, J. Anthony	Madras	*b* 1733	*a* 1739
Sass, Christopher	Bethesda	*b* '14	
	Campbell	'21	
Sattianaden,	Tanjore		1817
Sauter, Wm. F.	Antigua	'03	
	Grace Hill	'16	
	Basse Terre	'23	
Savarayan,	Tranquebar		
Sawyer, W.	Madras	'22	
Scales, Nicholas D.	Cherokees	*a* '24	
Schaefer, J. C.	St. Jan	*b* '16	
Schaerf, J. S.	Virgin Isles	*b* '16	
Schemel, W. H.	Bathurst	'23	April, 1823
Schill, John Godfrey	Sarepta	'15	
Schlatter, Daniel	Nogay Tartars	'23	
Schmelen, J. H.	Namaquas	*a* '11	
	Bethany	'15	
	Orange River	'23	
Schmid, Bernhard	Madras	'17	
	Palamcotta	'20	
Schmid, Deocar	Madras	'17	
	Calcutta	'18	
Schmidt, George	South Africa	1736	
	Gnadenthal		
Schmidtman, George	Labrador	1781	July, 1824
Schmitt, J. Henry	Labrador	*a* 1797	
	Gnadenthal	*b* '16	
	Enon	'18	
Schnall, John	Fairfield	*b* '13	
Schnarre, J. Christian	Tranquebar	'14	
	Madras	'15	
	Tranquebar	'17	Oct. 1820
Schoelkopff,	Madras		1777
Schreiber, C. T. L.	Labrador	*b* '15	
Schreyvogel, D.	Tranquebar	*b* 1789	
Schroeter, C. F.	Paramaribo	*b* '16	
Schroeter, Chris'n F.G.	Titaiya	'16	July, 1829
Schulz, J. J.	Gnadenthal	*b* '16	
	Groenekloof	*a* '22	

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Schulz, J. J.	Enon	'18	
Schultz, Stephen	Jews	1736	
Schumann, T. S.	Pilgerhut	1748	
	Berbice	1755	1760
Schur,	Greenland	'21—2	
Schurmann	St. Croix *a*	'23	1824
Schurman, Theoph. S.	Pilgerhut	1748	
	Surinam	1757	1760
Schwartz, C. F.	Paramaribo *b*	'15	
Schweigert, George	Gnadenhutten		1755
Schwerin, Daniel	Gnadenthal *b*	'16	
Schwitz,	Virgin Islands	'24	
Scott, Wm.	Otaheite	'01	
	Eimeo		1815
Sebukrama,	Serampore		
Seeterama,	Jessore		1812
Seidenfaden, John	Namaqualand	'05	
	Caledon	'11	*l* 1818
Sephulrama,	Jessore		
Sergeant, John	Stockbridge	1734	1749
Sergeant, John	Stockbridge *a*	1758	
	New Stockbridge	1784	1824
Shaw, Barnabas	Lily Fountain	'17	
	Cape Town	'19	
Shaw, Wm.	Salem	'20	
	Wesleyville	'23	
Shelly,	Otaheite		
	Port Jackson	'06	
Shipman, John	Kingston	1789	
Shirmer, Charles F. W.	Tobago	1798	
Shrewsbury, W. J.	West Indies *b*	'16	
	Bridge Town	'19	
	St. Vincent	'23	
Shultze, Benjamin	Tranquebar	1719	
	Madras	1729	*b* 1743
Shulz, John Henry	West Africa	'06	*a* 1815
Siers, Kendrick	Colombo	'14	
Sievers,	Virgin Isles		
Silva, John De	Silhet	'14	
Skinner, James	Surat	'15	Oct. 1821
Slater, John	Malacca	'17	
	Batavia	'19	
Smart,	Elisabeth Town	'11	
Smedley, John	West Indies *a*	'17	
	Barbadoes *a*	'21	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Smit, Erasmus	Bethelsdorp		1817—18	
	Stellenbosch	*a*	'22	
Smith, Isaac	Asbury		'21	
Smith, John	Quilon		'21	
Smith, John	Le Resouvenir		'16	1824
Smith,	St. Christopher	*b*	'18	
Smith,	German Jews		'21	
Smith, William	Calcutta		'14	
	Benares		'16	
Smith, William	Otaheite		1797	
	Port Jackson		1798	
Snowball, John	Murray Harbor	*b*	1822	
Snowdal, Robert	Delagoa Bay		'24	
Sparhacken, J. C.	Yongroo Pomoh			1815
Sparmeyer, J.	St. Thomas	*b*	'16	
Spaulding, Levi	Manepy		'21	
Sperschneider, J. G. P.	Tanjore		'19	
Spratt,	Quebec			
Spratt, George	Yonge		'23	
Squance, Thomas H.	Jaffnapatam		'14	*l* 1822
Squire, W.	Grenada	*a*	'21	
	St. Lucie		'22	
Stach, Christian	Greenland		1733	
Stach, Matthew	Greenland		1733	
	Salem		1772	Dec. 21, 1787
Stainsby, John,	Jamaica	*a*	1818	
Stallybrass, Edward	Irkutsk		'17	
	Selinginsk		'19	
Stratham, J.	Calcutta		'21	
	Howrah			
Stead, Abraham	Ceylon		'19	
	Madras		'22—3	
Stein, John G.	Groenekloof		'15	
	Gnadenthal		'21	
Steiner, Abraham	Spring Place		'01	*l* 1801
Stephenson, John	Tobago	*a*	'22	
Stevenson, J.	Bombay		'24	
Stevens, B. B.	Queenston		'20	
Stewart, Charles S.	Lahinah		'23	
Stewart, T.	Jamaica		'23	
Stewart, T. C.	Monroe		'21	
Stobwasser, Lewis	Gracebill	*b*	'16	
	Fairfield		'23	
Stock, John P.	Labrador	*b*	'17	*l* 1824
Stoughton, J.	Earnest Town		'19	
Stoup,	Ceylon		'24	
Strachan,	York		'03	
Strong, J. B.	Annapolis	*a*	'21	

MISSIONARIES.	STATIONS.	ENTERED.	DIED.
Strong,	Charlotte Town		
Stuart, George O.	Kingston	1804	
Stuerman, Samuel	Labrador	*b* '16	
Supper, John C.	Batavia	'14	1817
Sutherland, James	Negombo	'20	
	Galle	*a* '22	
Sutton, Stephen	Moorshedabad	'19	*l* 1823
Swan, William	Selinginsk	'20	
Swartz, C. F.	Tranquebar	1750	
	Trichinopoly	1766	
	Tanjore	1778	Feb. 12, 1798
Swinyard, Stephen	West Indies	'16	
	Antigua	'17	
Sybrecht,	St. Croix	*a* '19	
Sydenfaden,	Namaquas	'05	
Talboys, Thomas	Georgetown	*b* '16	
Taylor,	Hopedale	'23	
Taylor, John	Newfield	'18	
Taylor, Joseph	Bellary	'10	
	Belgaum	'20	
Taylor,	Eaton	'21	
Taylor, William	Madras	'23	
Teague, Collin	West Africa	'21	
Temple, Daniel	Malta	'22	
Temple, William	Liverpool	*a* '22	
Tessier, Samuel	Otaheite	'01	
	Papara	'18	July 22, 1820
Thackray, Matthew M.	Georgetown	*a* '17	
Thelwall, M. A.	Amsterdam Jews		
Thom, George	Cape Town	'12	*l a* 1820
Thomas, John	Calcutta	1793	
	Moypanldiggy	1794	
	Serampore	1800	Oct. 13, 1801
Thomas, William	Jessore	'13	
	Sahebgunj	'17	
Thomsen, Claudius H.	Malacca	'16	
	Sincapore	1822	
Thomsen, J. T.	Patna	1812	
	Delhi	1819	
Thomsen,	Gnadenthal	1815	
Thomson,	Madras	1812	1812
Thomson, John T.	Morant Bay	*a* 1823	
Thomson, W. R.	Chumie	1821	
Thompson, J.	Cavan	1819	
Threlfall, William	Salem	1822	
	Delagoa	1823	
Threlkeld, Lancelet E.	Eimeo	1817	
	Raiatea	1818	

MISSIONARIES.	STATIONS.		ENTERED.	DIED.
Thurston, Asa	Sandwich Isles		'20	
	Kirooah		'20	
	Hanaroorah	*a*	'21	
	Kirooah		'23	
Tietze,	Groenekloof	*a*	'22	
Tinson, Joshua	Kingston		'23	
Tissera, Gabriel	Batticotta			
Top, Albert	Greenland		1723	*l* 1727
Tourgis, Philip	Calvados	*b*	'21	
Townley Henry,	Calcutta		'16	
	Chinsurah		'22	*d* 1822
Townsend, M.	Caldwell Manor		'16	
Travellor, Cornelius	Madras		'19	
Trawin, Samuel	Calcutta		'19	
Treat, Samuel	Cape Cod		1693	
Tremayne, Francis	Grateful Hill	*b*	'20	
Trip, Henry	Flamstead [Valley		'23	
Tromp, Bastian	Wagon Maker's	*a*	'01	
Trowt,	Samarang		'15	1816
Truscott, Thomas	Tortola		'19—20	
	St. Eustathius	*a*	'23	
Turner, Nathaniel	Wangaree	*a*	'23	
Turton, Wm.	Bahamas	*b*	'16	
	Harbor Island			1818
Turtle, John	Bahamas	*a*	'16	
Twining, Wm.	Rawdon		'15	
Ulbricht, J. G.	Bethelsdorp	*a*	'05	
	Theopolis		'14	Jan. 1821
Underhill,	West Indies		'17	
	Morant Bay			Sept. 1821
Usher, Robert L.	Halifax	*a*	'21	
Utten, W. J.	Jamaica		'23	
Vail, Wm. F.	Union		'20	
Vanderlingen,	Graaff Reynet		'01	
Vanderkempt, J.T.D.D.	Caffraria		1799	
	Graaff Reynet		'01	
	Algoa Bay		'02	
	Bethelsdorp		'03	
	Cape Town		'11	Dec. 1811
Victs, Roger	Digby		'14	
Vishnuva,	Cutwa			
Voegtle, Frederic	Arrowack Ind.		1765	1803
Voigt, Philip J. H.	Paramaribo		'22	
Voigt,	Gnadenthal	*a*	'22	
Vos,	Ceylon		'04	

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